The Christian Union

The goal of yesterday is but the starting-place of to-day.

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LYMAN ABBOTT, HAMILTON W. MABIE, } EDITORS.

THE OUTLOOK.

As we go to press, reports come from the Schuylkill coal regions which indicate something very like mob violence and mob control in that country. It is reported that the rioters number at least 3,000 men, and that the sheriff of the county is rapidly organizing a body of citizens to protect the works. Whenever the question of the protection of property or of the right of any man to work on his own terms for any employer comes up, all other questions go to the rear, until law and liberty of action are thoroughly re established. So long as either the law or personal liberty is threatened, no other questions can be discussed. It ought to be remembered, however, that the rioters almost without exception are foreigners, and that it would not be just, at this stage at least, to charge their misconduct upon the great body of strikers.

The strike in the Schuylkill region is producing serious inconvenience and very considerable loss, not only in raising the price of coal to private consumers, but in interfering with iron furnaces and other kindred industries. According to a statement in the "Tribune," more than half the furnaces in the vicinity of Reading have had to shut down, throwing out of employment four to six thousand men. Two of the private collieries have resumed work, offering to take union or non-union men, and with the understanding that the coal mined will be shipped by the Reading cars. After an ineffectual attempt to prevent miners from going to work, the leaders have accepted the situation and declared the strike off as regards all collieries which paid the advance of eight per cent. demanded. The issue between the Reading Company and the strikers appears thus to be narrowed down to a simple one of wages, and this, as we understand it, the miners are willing to arbitrate. A committee has been appointed by Congress to investigate both the Reading railroad strike and the Reading mining strike. The resolution is broad enough to include all facts which concern the interest of either miners, operators, or railroad companies, or the general public. There is no doubt that, under the decision of the Supreme Court, Congress has power not only to investigate, but also, if necessary, to legislate concerning labor difficulties which affect inter-State commerce. It is not easy to see that Congress has anything to do with the mining strike, which is local in its operations, though not in its effects. It is not likely, however, that either party will venture to resist an inquiry, and the results, therefore, may be beneficial, whether the inquiry is strictly constitutional or not.

In this connection we think it legitimate to give to the public the following statements, which come to us from a source which entitles them to credit. Our informant himself may, it is true, be misinformed, but he is a gentleman not likely to speak without knowledge, and his statements at least indicate a sufficient reason for a very thorough and searching investigation into the facts—an investigation which shall give the public something official, and on which they can rely with absolute certitude. We may add that our informant is not a member of the Knights of Labor, nor pecuniarily interested in the strike, nor directly connected, we believe, with either of the parties to it:

> I see you have been mystified by the statement of President Corbin, of the Reading Company. Some facts may show you in what manner the company has been furnishing coal to the people as a process of beneficence. I have them from a friend of the late President, with whom he recently crossed the ocean and talked frequently and freely. The company have been buying up all the coal lands they could get, so far as these were on the line of their road or in easy connection with it. They have issued bonds for that purpose. They have had to borrow money at high rates to hold what they have so bought. The twelve millions is not a debt which they have incurred in putting out coal. The coal has been shown to have brought twice the amount he affirms. The former President wished the stockholders to pay the debt by assessments. He says that the road has always earned enough to pay seven per cent. on the money actually put into it as capital.

Both in the New York Legislature and in Congress movements have been inaugurated for the purpose of prohibiting Trusts. We have already given our readers some information concerning both the nature and the operation of these new forms of organization. We venture to say, however, that our legislators, whether State or National, will find it impossible to prevent the organization either of capital or of labor. The whole drift of modern times in the direction of elaborate organization, and away from free and unregulated competition, is too strong to be resisted. Let us add that, in our judgment, it is a movement in a good and not in an evil direction. What must be done by legislators in respect to organization, whether of labor or of capital, is to bring them under and make them subject to the law. How to accomplish this is a problem which may well perplex statesmen.

We have received from a contributor a protest against giving to Dakota, if it shall be divided, the infelicitous titles of North and South, or East and West, Dakota. We sympathize with his protest. It is probably too late to change the nomenclature of the older States; North and South Carolina will remain to the end of our national history. But New Mexico is certainly infelicitous, and it is a pity not to have given West Virginia an independent name when she was given an independent existence. The associations of the word Dakota are temporary, and would soon pass away, while the infelicity of a North and South, or an East and West, Dakota would be permanent. Our correspondent, who is an Eastern man, writes that the tendencies in Dakota are toward this nomenclature, and that it looks as though the Chairman of the Senate Committee was ready to surrender to the local clamor. He adds: "But it would be a great mistake to allow 'squatter sovereignty,' even of 600,000 people, to decide such a matter wrongly. Sixty million of us have just as real an interest in the matter and the right to be heard, and the children of these very Dakota people will bless the Congress which resisted the mistaken zeal of their fathers, and secured to each of the new States a proper name of its own."

We are not surprised to learn from the "Springfield Republican" that Dr. Bland and his Indian Defense Association oppose the new bill introduced into Congress by Mr. Dawes, removing from the white man who marries an Indian woman the tribal privileges which such marriage now gives him. We are not surprised, because we have come to expect from the Indian Defense Association opposition to every movement which promises to eliminate the Indian as a separate and distinct factor in American life, and merge him with our people as a citizen of the United States. The Indian problem is, in certain sections, rapidly becoming a half-breed problem. It is bad enough to give annuities and a pauperizing support to the Indians of pure blood; to give it to white men who are too lazy to support themselves, and who marry Indian squaws for the sake of getting a share in the doled-out charity to the Indian tribe, is a monstrosity which never ought to have been permitted, and which would not have been suffered so long but that the country is so great, and the opportunity for abuse was, comparatively speaking, so little. We need not forbid, and perhaps need not discourage, mixed marriages; but to put a premium upon them, by making the white man an heir in his wife's share of a national charity, cannot easily be defended on any grounds of either public policy or good morals. We hope that Senator Dawes will push his bill, which will probably pass without difficulty in the Senate, and which ought to pass without difficulty in the House. The worst feature of Indian tribal life is what are known as "squaw men."

Mr. George Ticknor Curtis publishes a letter in the "Sun" advocating the admission of Utah on the ground that of 200,000 population 40,000 are non-Mormons, and of the 160,000 there are not over 2,000 polygamists. We are by no means sure as to his figures, but the argument based upon them all goes upon the assumption that the only objection to admitting Utah as a State is polygamy. This, as we have repeatedly shown, is entirely a mistake. The 160,000 Mormons are for the most part un-Americanized foreigners; they owe a supreme allegiance neither

to the State nor to the Nation, but to an ecclesiastical corporation. Their public system is an ecclesiastical system under the control of the hierarchy and made subordinate to it. The despotism of the Mormon Church has certainly no parallel in America, and probably no parallel in Europe outside of Russia. We should like to have Mr. Curtis tell the public through our columns any reason why these 160,000 Mormons should be given equal rights as co-partners with the 60,000,000 who make up the population of the United States in the adminstration of our National affairs and the determination of our National destiny. The burden of proof rests on those who demand the admission of a State. There must be some other reason adduced for its admission than a given population per square mile.

The New York "Herald" publishes the text of the letter from Cardinal Gibbons to Cardinal Simeoni about the works of Henry George. It is interesting as the view of a Roman ecclesiastic, and, in our judgment, also instructive as illustrating the principle upon which the ministry, Protestant and Roman Catholic, should deal with such politico economic movements. Cardinal Gibbons opposes any formal condemnation of Henry George's works as unnecessary and useless. He points out the fact, as we have already done, that Henry George is only putting in practical and popular forms theories which have been before promulgated by Herbert Spencer and John Stuart Mill, and which, he intimates, have had more or less approval from Cardinals Manning and Newman. He draws sharply the distinction between Henry George's theory and State Socialism. "Any one who reads the latter (Henry George) observes that the author does not teach or wish to teach the abolition of all private property and placing it under State care. Mr. George, on the contrary, maintains that individual property is absolute over all the fruits of a man's energy and industry. It is only as to the possession of land that he wishes to limit individual property by an extension of the *supremum dominium* of Government." This, the Cardinal remarks, involves a very complicated question, one governed by different circumstances of time and place, and not to be solved by a peremptory sentence. The Cardinal intimates his opinion that Mr. George's plan of levying taxes upon land is not one likely to be approved in practical politics in a country like the United States; that as a speculative theory his ideas as to the ownership of land are not dangerous; and that at all events any official ecclesiastical condemnation of them would only increase public interest in them and extend the circulation of the books which give them currency.

The history of diplomacy in Europe since the close of the French and German war has been mainly a history of Bismarck's attempts to protect Germany from the revenge of France. Soon after the close of that war the German Chancellor secured an alliance between Austria, Russia, and Germany, under which the Balkan principalities were divided up eleven years ago; but the conduct of Germany after the last Russo-Turkish war alienated the Russians to such degree that Bismarck was obliged to rearrange his diplomatic relations. Accordingly, in 1879 he made an offensive and defensive alliance with Austria, to which Italy was also a party. The fact that such a treaty has been made has long been known, but the exact character of it has been somewhat a matter of conjecture. Last week the treaty was published in full, and it makes clear the character of the alliance between the three nations. Austria and Germany mutually agree to assist each other with their entire military force in the event of an attack on either country by Russia, and agree to conclude peace only on such terms as both will accept. In the event of an attack on either country by any other power, the other party to the treaty pledges itself to maintain an attitude of neutrality. It is also agreed that the terms of the treaty shall be kept secret until such time as the two chief contracting powers shall agree to its publication. The fact that this treaty is now made public is generally interpreted as indicating Bismarck's apprehensions of the gravity of the situation and his determination to throw the whole responsibility of a possible war upon Russia. He has now given Russia full and fair notice that if she begins a war she attacks two great nations; and this action, taken in connection with his frank and pacific but very confident speech in the Reichstag, may be interpreted as a resolute determination to put Russia in the wrong, and force her to show her hand in Poland.

Fuller information concerning the new Army bill recently introduced by the German Government will not allay the apprehensions of Europe. This bill, if passed, will add not less than 700,000 men to the German forces available in the event of war, and the cost of this increase will not fall below $70,000,000, and will probably very much exceed that amount. Our readers will remember that last year the peace footing of the German army was increased from 427,000 to 468,000, and in the event of war nearly 1,600,000 men could be promptly called out, a large body being still retained at home for garrison purposes. To this enormous army of 1,600,000 men is now to be added, in the event of the passage of the new bill, an additional force of 700,000, making a possible army of 2,200,000 men. To sustain the machinery which will make this force available, the economic resources of Germany will be strained to the utmost, and observers naturally conclude that this enormous pressure would not be put upon the country if Bismarck did not apprehend real danger. It is fortunate for the Fatherland that the military diplomatist at the head of affairs is fast becoming an old man, so constant are his demands upon the sinew and pocket of the German people. It does not seem possible that these demands can be pressed much further; and yet, if the future is to copy the past, we shall look next year for another army bill which will add still further to the enormous military strength of the German Empire.

It has been repeatedly pointed out of late that the real origin of the difficulties with which England is struggling in Ireland, Scotland, and Wales is the land tenure, and the time is evidently approaching when some comprehensive and permanent dealing with these questions will be inevitable. About the middle of last month a body of crofters numbering nearly 1,000 men made a descent upon a farm belonging to a Mr. Newall and attempted to drive away the sheep. A small body of soldiers, reinforced by the police, defended the farm, and after a vigorous contest the crofters succeeded in carrying off most of the sheep. There seems to have been no personal grievance against Mr. Newall; the real cause of the outbreak was the hatred of the sheep-farms into which the herd-pastures, in which the crofters claim partial ownership, are fast being absorbed. There is probably no defense for such an infringement of order as this, but it emphasizes the necessity of meeting the claims of the crofters in the matter of rent fairly and squarely. In this connection it is worth noting that six crofters recently tried by an Edinburgh jury for shooting deer and trespassing on deer preserves have been unanimously acquitted. A correspondent of the London "Times" declares that the acquittal was due, not to sympathy with the crofters, but to the failure of the indictment through an improper confusion of offenses. These facts, however, suggest that unless prompt action is taken the troubles of English rule in Ireland may be repeated in Scotland.

The city of New York is fortunate in having a Mayor who takes a statesmanlike view of its opportunities and needs. New York is already much larger than some important principalities have been, and its interests are so great and its relations to the Nation and the world so delicate and manifold that the conduct of its affairs demands the breadth of view and the wisdom of statesmanship. Unfortunately, it has rarely commanded either of these qualities in its public servants; as a rule, they have had very small conception of their responsibilities, and have been contented to govern the city by the hand-to-mouth policy. Mayor Hewitt is a very different sort of person, and has brought to his position the same intelligence, fidelity, and courage which distinguished his career at Washington. His last message is one of the most important ever issued from the Mayor's office, and ought to be printed as a tract and put in the hands of every citizen. Mayor Hewitt sees the great opportunities of the city, and proposes to meet them by a series of enterprises on a great scale. He urges the necessity of keeping the harbor in a proper condition in all respects, so as to make it a safe and commodious port for the commerce of the world; that certain comprehensive improvements be made along the water front, which shall enable the city to handle the commerce which comes to it; that the streets of the lower part of the city be thoroughly and permanently repaved; and that the various companies which are continually tearing up our streets be finally stopped from this perpetuation of a recurring nuisance. The most important part of the message, and much the larger part, deals with the question of rapid transit. Mr. Hewitt outlines a method of solving permanently the problem of handling our immense local travel. He proposes a subway up Broadway to Fifty-ninth Street and thence along the boulevard, where trains could be run at a high rate of speed; and another line up the Elm Street of the future, following Lafayette Place and Fourth Avenue to Forty-second Street, with connections and branches which would make access to every part of the city easy and comfortable. This last enterprise the Mayor proposes should be undertaken by the city, which should construct and own the roads and lease them to the New York Central Railroad Company; a suggestion which falls in line with the policy The Christian Union has repeatedly urged, and which is in harmony with a good deal of the most intelligent thought of the day on governmental control of great public enterprises. The Mayor's message needs to be read carefully and considered in detail. Such a reading and consideration we trust will be given it by every citizen in New York.

In New York State our prison problem has already assumed a very serious aspect. The convicts in Sing Sing have stopped work. The State has abolished the contract system and provided no other. The men were taken from their cells as usual, one day last week, marched to breakfast, then marched about a little while for exercise, and finally returned to their cells; 1,630 men were packed into 1,280 cells; and, according to reports, the men like the enforced idleness as little as do the prison officials. A policy which keep 1,600 men in idleness, leaving the expense of their support upon the community, because if they work the product of their work will compete with free labor, can hardly be called a workingman's policy. The Legislature should at once pass the necessary appropriations to furnish these men with employment. It would be well if our Prison Reform Association could make a united and vigorous effort to drive into the heads of our legislators the principle, which is now universally recognized by all experts in prison administration, that labor is necessary to prison discipline, and that the end of labor should be, not the making of the greatest amount of money, but the development of the highest degree of manhood.

A movement is on foot in this State to secure the organization of an Excise Court, or courts, for the trial of excise cases. The bill includes the creation of such a court, a provision making the carriage of apparent liquor, or a vessel capable of containing it, from a licensed saloon, or the order and delivery of what appears to be liquor in such a saloon on Sunday, *prima facie* evidence of sale. The law also involves increased police powers, and a provision requiring all indorsers of applications for licenses to be real estate owners. Every provision which puts additional limits on the liquor traffic appears to us to be worthy of commendation, if there is reasonable ground to believe that it can be enforced. The provision of special courts for the trial of excise cases seems to us especially a move in the right direction. But we submit the question whether it would not be well, also, to provide, as has been done, we believe, in Nova Scotia, for the appointment of special District Attorneys to prosecute excise cases.

Few men have filled a greater place in scientific investigation and instruction than the famous botanist Professor Asa Gray, who died at Cambridge on Monday of last week, at the age of seventy-eight. His life was one of incessant industry, attended by the highest fruitfulness. As an investigator, teacher, and writer he secured the very highest distinction, and no scientific man in this country has been more generally esteemed the world over. His study of the native flora was reinforced and complemented by wide study of foreign flora. The list of his text-books would be a long one, but not so long as the list of his original contributions to the literature of the science to which he gave his life. Darwin said of him that no one better understood his own theories than the American botanist; and the recently published "Life and Letters" of the English naturalist discloses the lasting and beautiful friendship which existed between these two distinguished men. In his lectures at the Yale Divinity School, eight years ago, Professor Gray clearly expounded his own position as a Christian evolution

ist. The life of such a man not only adds immeasurably to the intellectual wealth of his country, but creates a lasting and ennobling influence among a people drawn by the very circumstances of their national life to practical pursuits.

We need hardly say that we do not agree with our correspondent's estimation of the value of music as set forth in another column. But whatever has power to elevate has a corresponding power to degrade. As religion is the most ennobling, so superstition is the most degrading, force in human life. And it is well for our readers to reflect that he who makes music a mere triviality or a merely sensual enjoyment renders himself subject to all the dangers and degradations of which our correspondent forewarns his readers.

GENERAL NEWS.—The General Executive Board of the Knights of Labor has approved the Reading strikes.——A new Ministry has been formed in Sweden, with M. Bildt as President. It is protectionist in belief.——The ceiling of the Assembly Hall in the Albany Capitol is pronounced unsafe. ——A Vassar College alumnæ reunion was held in this city last Saturday in honor of Professor Maria Mitchell, who has recently resigned the professorship of astronomy, which she has held for twenty-three years.——Dr. McGlynn has announced that he has no expectation or desire of being reinstated in the priesthood.——Mayor Hewitt has examined into the case of Josef Hofmann, the boy musical genius. The doctors say that there is nothing the matter with the boy's health, but the Mayor sensibly urges that he should not be allowed to perform more than four days in the week.——Senator Evarts made a speech in favor of the Blair bill last week.——David W. Judd, the President of the Orange Judd Publishing Company, and for fifteen years one of the Quarantine Commissioners, died suddenly in this city on Monday morning.

MR. PENTECOST'S LETTER.

WE have asked the Rev. Hugh O. Pentecost to tell our readers why he has withdrawn from the orthodox church, and what is the gist of his complaint against it. He has complied with our request, and his paper will be found on another page. It is a vigorous and even eloquent indictment of modern Christianity. It recalls the once famous brochure "Modern Christianity a Civilized Paganism." In his rhetorical antitheses between modern Christianity and the Christianity of Jesus Christ Mr. Pentecost states a great deal of wholesome truth. And yet we are persuaded that he has interpreted correctly neither Jesus Christ nor the modern church. We shall not attempt to point out errors in detail. We shall simply attempt to indicate the principal divergence between his method of interpretation and that of evangelical students of the New Testament. The divergence is radical; so radical that Mr. Pentecost has done well to withdraw from the church of his former faith. For he honors Jesus of Nazareth as a man of spiritual genius bringing with him a valuable though not authoritative interpretation of duty; while the church reveres Christ as the God-man, who brought with him to humanity the gift of a new and divine life. Mr. Pentecost's interpretation of Jesus is that of John Stuart Mill; his interpretation of Jesus's teaching is that of Count Tolstoi. From both interpretations we dissent. Renan has said that Christ preached not a doctrine, but himself; and Gladstone, commenting on this, adds, "Christianity is Christ." It can hardly be necessary for us to say that we agree with Renan and Gladstone, not with John Stuart Mill, Count Tolstoi, and Hugh O. Pentecost.

Jesus was undoubtedly an interpreter of the moral law. He gave to duty not only new sanctions but a new meaning. Love interpreted by his life and teaching assumed a new and diviner aspect. The church is still far from realizing his ideals. Ministers, albeit idealists, are far from even apprehending his ideals. Falling far short of them, we are under temptation to lower the standard; to explain that it is impracticable, and that it means less than it appears to mean. The Christian Union has often said this; it is said forcefully in pulpits every Sabbath day; it has been said repeatedly by men whose orthodoxy no one will question, and with quite as unsparing criticism of actual Christian life as in Mr. Pentecost's trenchant letter. We welcome criticism, from whatever quarter it comes. We recommend our Christian readers to read with open mind Mr. Pentecost's indictment of the modern church, and to be more ready to give heed to his criticisms than to interpose a defense against them. But to imagine that Christ's mission was either to promulgate new laws of life or to give a new interpretation to laws of life that were already familiar is, in our judgment, wholly to misinterpret both him and his work. He came to bring a gospel, a glad tidings. Telling men that they ought not to resist evil, that they ought to sell all that they have and give to the poor, that they ought to love their enemies, that they ought when smitten on the one cheek to turn the other also, was not telling them a gospel at all. This is hardly new, since lessons of life almost as high and holy may be found in other and non-Christian teaching. It certainly is not good news. The good news Christ came to bring was involved in the message that there is a power not ourselves which will enable us to realize these high ideals in our life. To tell a Russian peasant that every man ought to be a freeman is not good news. It may be necessary to awake him from a sluggish despair; but if this is all you have to tell him, you have only turned his sluggish despair into an active and a tormenting one. If you can tell him how he personally may become a freeman you have told him good news, and converted despair into hope and supineness into endeavor. This was Christ's message to the world. He has not left us in doubt as to its nature. He went about, the Evangelists tell us, preaching the gospel of the kingdom; that is, heralding the good news of the advent of a power that would redeem the world from its woes. Luke gives us an abstract of one of these sermons in which he in definite terms defined his mission: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is not a message of duty; a new and better ten commandments; an interpretation of the word "ought." The Sermon on the Mount begins with a message incarnating the same spirit. Mount Sinai thunders with ten thou-shalt-nots. The Galilean Mount is fragrant with the odor of seven beatitudes. Still more tersely, in a single sentence, which John has reported, Christ sums up his mission: "I am come that they might have life, and that they might have it more abundantly." "What needs admitting or rather proclaiming by agnostics who would be just," says James Cotter Morison, himself one of the ablest and most eloquent as well as most radical of agnostics, "is, that the Christian doctrine has a power of cultivating and developing saintliness, which has had no equal in any other creed or philosophy. When it gets firm hold of a promising subject, one with a heart and a head warm and strong enough to grasp its full import and scope, then it strengthens the will, raises and purifies the affections, and finally achieves a conquest over the baser self in man, of which the result is a character none the less beautiful and soul-subduing because it is wholly beyond imitation by the less spiritually endowed." If this is what must be proclaimed by an agnostic who wishes to be just, it may perhaps be understood that a believer recognizes this soul-subduing power to be in the divine Christ, not in any doctrine which he taught, and in this power an efficacy as great over subjects that are not promising as over those that are. We may frankly confess that the church, lost in admiration of this power, and in its love and adoration of Christ as the Life-giver, has too often forgotten what is the nature and end of the life which he gives, and what the laws which are to govern those who believe that they have accepted the gift. But it must also be frankly conceded, we think, by every reader of Mr. Pentecost's letter, that he does not see in Christ a Life-giver at all, nor recognize any difference between the Law and the Gospel. To him Christ is only a new Law-giver; to us he is the one Life-giver. That is the difference.

Between the error into which Mr. Pentecost falls, who sees in Christ only a new interpreter of law, and the error into which those Christian ministers have fallen who see in him only the bestower of a new life, the latter is far the less serious error of the two. The message of hope is more fruitful of noble living than the message of obligation. Duty is a noble word; hope is nobler and more ennobling. Can is worth more to the world than Must. More souls are kept from higher living by a sense of hopelessness than by moral indifference. The church has done wisely to give a first place in all its work to the heralding of a Christ who bestows on all who accept him a power of cultivating and developing saintliness that has had no equal in any other creed or philosophy. And the Church of Christ, with this life breeded in it, has been a reservoir of moral and spiritual life, in spite of its many defects. Even in the ignorance, the superstition, and the cruelty of the Middle Ages, in all of which it shared, the church kept alive faith, hope, and charity. With all its cruelty, its cloisters were the only refuge from which mercy ever issued forth. With all its ignorance, it preserved learning, and but for it we should have to-day neither Homer nor Virgil, Plato nor Cicero, Moses, David, Paul, nor Christ. It was the first to establish schools for peasant children; the first to cultivate agriculture or inspire art; and from its cradle music came singing forth. German literature dates from the German Reformation; English liberty from the English Reformatory movements. Lecky is no friend to orthodox Christianity; but Lecky has borne striking testimony to the fact that all the leaders of rationalistic philosophy—Voltaire, Bolingbroke, Gibbon, Hume—were disbelievers in human liberty and democratic institutions. It would be hard to name a man who has ever taken up either pen or sword for the diffusion, among the masses, of intelligence, wealth, or political power, who has not been nurtured in a Christian faith and who has not been at least a Christian theist. Robert Hall's famous challenge to the infidel world to produce either a self-denying missionary or a wise, strong, and self-sacrificing lover of his race remains to this day unanswered. The modern Socialistic movement, so far as it aims to be a movement, not for the destruction of existing prosperities, but for their enlargement and diffusion, has found its most eminent advocates among the children of the church. The church is none the less entitled to the honor of their advocacy that some of them, in their impatience, disown their mother. Even Hugh O. Pentecost and Father McGlynn owe their sympathies for the poorer classes to their Christly education. The one Russian whose philanthropy has been diverted from destructive to affirmative channels is Count Tolstoi, who gratefully acknowledges his indebtedness to the Four Gospels which the church has handed down to him. It certainly is not too much to say—we desire to speak within bounds—that social progress owes in England more to Maurice and Kingsley than to the infidel Holyoake, and in this country quite as much to such men as R. T. Ely, Washington Gladden, and Bishop Potter, to say nothing of myriads of less known Christian men and women, as even to Father McGlynn and Hugh O. Pentecost; to The Christian Union (if we may say it without egotism) as much as to the "Standard." As to men who have no Christian faith, it is difficult to name one who has done or suffered aught for the moral, political, or social elevation of the overworked and the underpaid.

One thing remains to be said. The ministry do not as a class undertake to solve the social problems of our complicated national life. They do not follow Father McGlynn and Hugh O. Pentecost in advocating the nationalization of land, nor Archbishop Corrigan and Professor Sumner in antagonizing it. In this reticence they are, in our judgment, wise. They are certainly following the example of Jesus of Nazareth, on whose example Mr. Pentecost lays such stress. For Jesus lived at a time when most industry was servile and all governments were despotic. But he formulated neither social nor political reforms. He devoted himself to awakening sentiments of loyalty to God and good-will to man, and to the enunciation of broad general principles equally applicable to all civilizations and all circumstances; and he left his followers to make their own applications. In this he was an example for the ministry of all ages. No one man can do everything. Jack at all trades is master at none. The minister who attempts to lecture on political economy will prove himself a poor lecturer and no preacher. The work of the ministry is a work of stating the principles and awakening and developing in mankind the sentiments of justice, equity, liberty, and love. This done, the ministry may safely leave it to others to apply those principles to the complicated relationships of modern society. If the minister can develop in both employer and employed a spirit of good will, which recognizes in each a brother and in each other's rights a common interest, he may safely leave the lesser

work, of perfecting a system of co operation founded on good-will, to men who understand better than he the details and the difficulties of the situation. There is no one else in the community to do this fundamental work but the Christian ministry. If they leave it undone, it will not be done at all. And if it is not done, no scheme of industrial harmony will work out beneficent results. Whatever the score, if the individual instruments are out of tune the net result will be discord. It is the business of the minister to imbue men with the right spirit toward each other. This done, he will ordinarily do wisely to leave to other minds the details of social adjustment. At all events, he is not to be chided for cowardice or practical infidelity to his Master if he accepts the modern principle of division of labor, and devotes himself with courage, fidelity, and singleness of purpose to what the experience of the church and the example of his Master indicate as his proper service.

THE TRILOGY.

THE giving of Wagner's three music-dramas, the "Walküre," "Siegfried," and the "Götterdämmerung," by the German Opera Company, is the musical event of the season in New York. These three operas, with the prelude, which has not been given, the "Rheingold," constitute one continuous story, the material for which is afforded by a number of myths. The daughters of the Rhine guard the Rheingold. In spite of their guardianship, Alberich plunges into the Rhine and seizes the gold, out of which a ring is shaped. The story of the three operas given in New York circles around this ring, and is the dramatic rendering of the fate which falls on all who have any share in the robbery of the Rheingold or inherit its results. In the "Walküre," Siegmund, not knowing that Sieglinde is his twin sister, falls in love with her, and she flies with him from the ignoble husband to whom she has been by force mated. Brünnhilde, taking compassion on their distress, interposes for their protection, in spite of the command of the god Wotan, who punishes her by putting her into a deep sleep and surrounding her by fire. From this sleep she can only be aroused by a true hero. Siegfried is the hero, who, after a variety of adventures, discovers and arouses her. How he does this is the story told in the second opera. In "Götterdämmerung" he leaves Brünnhilde to search for other adventures, is ministered to by a magic potion, forgets Brünnhilde, is moved to love by Gutrune, and promises to win her by robbing Brünnhilde of the magic ring, which he accordingly does. The drama ends with his assassination, the burning of his body on a funeral pyre on the banks of the Rhine, the waters of which leap up and wash back the ring which has been stolen from them.

We enter here into no analysis of this singular story, except thus to give it in its barest outline. It affords an opportunity for the most dramatic and passionate music, and for the most beautiful and startling scenic effects. If one were to take it seriously, he might easily draw some morals from it. From the story of the "Walküre" he might easily deduce a moral enforcing the sacredness of the marriage tie, and the evil of disregarding it under any temptation whatsoever. From the story of the "Götterdämmerung" he might easily deduce a moral against drinking in strange company, pointing out how the noblest heroism is ruined by devotion to the cup. From the whole he might educe a moral against covetousness and theft. But, in truth, such a story as that of the Trilogy can no more be taken seriously than Puss-in-Boots, Hop-o'-My-Thumb, or any other of the legendary stories of our childhood. It is pure imagination and emotion. If we point out the possible moral to be derived from it, it is only by way of showing that there is no necessary immorality in it, and that they who assert that all modern dramas are unclean speak without knowledge. Such a story as that of the Trilogy, however, is not to be measured by its power to convey a moral lesson, or even to produce directly a moral effect. One can hardly listen to "Tannhäuser" understandingly and not be bettered by it. One may listen to the Trilogy without any direct moral result. This must be frankly conceded to those who are critically inquiring as to the moral value of the drama. Those who hold that the emotions and imagination are only means to an end, that the emotions should never be excited except for the purpose of leading to immediate action, and the imagination never employed except for the purpose of enforcing or illustrating some intellectual truth, will, of course, condemn Wagner's great music-dramas. They must also, in our judgment, condemn, upon the same principles, a great portion of our best literature. They will look askance upon Shakespeare, they will forbid Cooper and Walter Scott, while they will certainly doubt the legitimacy of some of Dickens, Thackeray, and George Eliot. We do not believe the premise on which such condemnation is founded to be true. We believe it is quite legitimate to develop the emotions and the imagination simply for their own sake. A man who learns no moral lesson, but whose musical taste is developed, whose emotions are made quicker, deeper, and more tender, or whose imagination is made more subtle, more sensitive, or more elevated, is thereby bettered. We may concede to the Puritan that conscience is the highest faculty—though we do not concede this—but it is certainly not the only one, and the conscientious man ruled by moral principle, who has in addition a power of strong feeling, and that world opened to him which the imagination only opens, is in so far better than the man of conscience with sluggish emotion and no imagination. Gradgrind, though governed by conscience, is not an ideal man.

It is true that there is danger in the development of the imagination and the emotions—danger of making a one-sided character. There is equal danger of making a one-sided character in the development of conscience and the reason. If the man of emotions may become sentimental and morbid, the man of imagination unreal and unpractical, the man of conscience is in danger of becoming hard and severe, and the man of pure reason cold and unsympathetic. Indeed, it is at least a fair question in this materialistic age of ours, when we are inclined to try all truth by scientific tests and all happiness by materialistic tests, if humanity, especially American humanity, does not pre-eminently need the service which is rendered to it by forms of literature which simply develop the imagination and the emotions.

Having said this, we must also add that there is no little danger that such a ministry will run into sensationalism, and, though we have no space here to either prove or illustrate our assertion, that there are parts of Wagner's Trilogy which pass from the dramatic to the melodramatic, and from the legitimately imaginative into the sentimental and the sensational; and this appears to us to be as true of the music as it is of the dramatic situations and the sometimes too intensely passionate dialogue. But it is none the less true that the music is a perfect interpretation of the drama, which is in a sense pagan though in no sense barbaric.

NEWS THAT IS NOT NEWS.

Because Henry Ward Beecher was somewhat sensational in his pulpit methods, Lyman Abbott, his temporary successor, thinks he must be also. On Sunday week he discussed "the recent pugilistic encounters in England and France and the visit of Sullivan to Europe (!). He asked whether such exhibitions were calculated to develop manliness. *He said he did not know himself*, but he had written to Professor Sargent, of Harvard University, the head of the Harvard gymnasium;" and he then went on to read Mr. Sargent's letter, which principally discussed the subject of boxing! What elevating and ennobling themes for the Christian pulpit! How refreshed the attendants of Plymouth Church must be after being thus fed on "the bread of life"! Let not the pulpit assume to rebuke the press when such a shameful lapse from propriety and decency is tolerated in its own ranks.—[The New England Homestead.

They have rather strange ideas down East as to the kind of teaching most appropriate to a church service. On Sunday last the Rev. Dr. Abbott read a letter from Professor Sargent, of Harvard University, on the advantages to be derived from the practice of boxing. John L. Sullivan should be elected assistant pastor of Plymouth Church, and give weekly exhibitions of pugilism as a fine art. Doubtless Abbott and John could turn out first-class Christians physically and intellectually at least, and thereby attain the object aimed at, while preparation for the kingdom of darkness would follow as a matter of course; that, however, would seem to be a secondary consideration and of little moment with Abbott.—[Blairsville (Pa.) Enterprise.

WE publish these two extracts, one from a Massachusetts, the other from a Pennsylvania, paper, not for the purpose of self-defense, but for the purpose of calling attention to the unintentional injustice which is often done to men who have the fortune, partly good and partly bad, to be much reported in the newspapers. This was Mr. Beecher's fortune, and a good deal was attributed to him which he never uttered and which he did not take the trouble to deny. It would seem from these two paragraphs that his temporary successor has in a small measure inherited the same ill fortune. The readers of The Christian Union know how utterly these paragraphs misreport Mr. Abbott. He was preaching a very plain, simple, and straightforward sermon, in a course of sermons to young men, this particular one being on the care and training of the body. In discussing the duty of exercise he considered, as one form of exercise, boxing, pointing out the danger of it in its tendency to degenerate into pugilistic encounters; he then said that as to its value as a gymnastic exercise only an expert could determine, and he read the testimony of Professor Sargent as an expert, which has since been published in The Christian Union, and which made it clear that even as a gymnastic exercise boxing was far inferior to other exercises wholly free from moral danger. The case appears to be one in which Josh Billings's maxim applies: "It is better not to know so many things than to know so many things that are not so."

HOMELY TALKS ON HOMELY TOPICS.

III.—HITTING THE BULL'S EYE.

HITTING the bull's eye is a metaphorical definition of skill; but no man hits the bull's eye who does not aim at it, and the most common reason for failure in human life is aimlessness. A young man once wrote to Horace Greeley asking him for some advice, as he desired to fit himself to write for the newspapers. Horace Greeley sent back this laconic counsel: "Have something to say, and then say it." I am inclined to paraphrase this counsel, and say to every man ambitious of success: Have something to do, and then do it. The world is full of young men who might make a mark in the world, but do not because they never try. They aim at nothing—and hit it. Have you ever seen the little insects on the water called skippers? They dart hither and yon, never going anywhere, never accomplishing anything, except perhaps to get their food. Is it cynical to say that most men and women are mere skippers, who have no purpose in life and achieve nothing because they do not set out to achieve anything? A bashful young man once applied to a shrewd farmer for the hand of his daughter in marriage. As he talked he took his pocket-knife from his pocket and whittled on a bit of pine which he had in his hand; the farmer listened and watched. "If," said he to himself, "the young man makes anything out of his pine stick, he may have my daughter." The young man made nothing but a pile of chips at his feet. How many men there are who are busy all their lives whittling, the end of whose work is—chips! For a successful voyage a good ship is necessary, and a good cargo; but more important than either is a definite destination. Ships have sailed the sea well equipped and with rich treasures in the hold, but making no profit because having no harbor or market in view. Such ships are never heard of in commerce, but are woefully common in life. The boy enters school without a purpose; goes to college without a purpose; goes through college without a purpose; graduates without a purpose; and about commencement, when he should really be ready to enter life, begins seriously to consider what his life shall be, and his pondering takes something of this form: "I cannot be a doctor—I do not know enough; I cannot be a minister—I am not pious enough; I cannot be a merchant—I do not want to work hard enough; I guess I will be a lawyer." The legal profession is filled with men who have gone into the law, not because they had any aptitude for it, or have any aim in entering it, but because they have not been summoned anywhere else. That is one great advantage in the English university system. After three months of study the student has to choose between six or seven alternative courses, one leading toward the law, one toward the ministry, one toward medicine, and so on. So he is compelled to a choice at the beginning of his college course, which most American students leave till the end of the course.

All great men have had a purpose, and have worked steadily toward its accomplishment. Men do not blunder and tumble into success. In 1837 Morse and Gallatin were at a dinner party in New York. At the head of the table, near the host, sat a young man with high forehead, thoughtful eyes, and striking features. Morse called Gallatin's attention to him. "That man looks," said he, "like a man of mark." "Yes," said Gallatin, "but he is a little weak-headed; he has the notion that he will be Emperor of France some day." Fourteen years after, Gallatin and Morse met in Paris, at the Imperial Court. Gallatin was our accredited repre-

sentative to the Empire presided over by that same young man, and Morse wore on his breast the decoration of the Legion of Honor, which that same young man had awarded. Lucky man? No! Spell it with a P—plucky man! A definite purpose, inspired by native energy, and pursued by indomitable courage, had won this victory. Moses and Paul, Luther and Cromwell, Washington and Jefferson, Lincoln and Grant—these were all men, not only of inherent energy and indomitable courage, but of definite purpose undeviatingly pursued. Reader, whoever thou art, hast thou a purpose in life? Dost thou mean to make something of thyself? Stop! think! can you write down on paper what you intend to do and to be? If not, your purpose lacks definiteness, and your life one of the conditions of success. LAICUS.

We have received from "A Friend" one dollar for the Beecher Memorial Fund, which we have forwarded to the Committee.

THE SPECTATOR.

THE WOODS IN WINTER.

There is a peculiar charm about a vacation in midwinter; it has all the joy of a stolen sweet; something of the wicked but very human pleasure of an unlawful thing is in it. So it happened that the Spectator felt a glow of unrighteous self-satisfaction one day not long ago as he disposed his luggage about him and settled down to the vacancy of mind which is one of the attractions of a long journey by rail. Unlike most pleasure seekers at this season, the Spectator was going northward; he smiled patronizingly as he thought of the misguided persons who were flying southward from an uncertain and vacillating winter to a still more uncertain and vacillating summer. The Spectator was quite content to leave Florida to those unhappy mortals who, like an Arctic explorer in one of Miss Woolson's striking stories, have been chilled to the bone, not by cold, but by the icy humidity of the coast climate. On bitter days there is a kind of revengeful joy in the hope that some great satirist will some day pierce this climate with the merciless severity which it so constantly sends into the souls of the unhappy millions who alternately freeze and thaw under its tyrannical sway. For such a task Mark Twain and Mr. Warner are too humorous and light-hearted. Their sarcasm is too genial. What is needed is a combination of Omar Khayyám's bottomless despair, Dean Swift's measureless contempt, and Voltaire's heartless irony. If one shall arise who shall unite in himself the worst qualities of Omar, Swift, and Voltaire, with just a touch of Zola's matchless brutality, he will find in the winter climate of the Northern Atlantic coast a theme which will stimulate his malignant genius into abnormal brilliancy.

It is a great injustice to hold winter responsible for the varied and ingeniously devised discomforts of the coast climate. If one doubts this, let him pack his bag, don his ulster, and travel northward with the Spectator. He will soon pass out of the zone of confused seasons and find himself under the steady light of the north star. The long course of the Hudson lies white and silent between the hills that alternately crowd about and retreat from it. These, too, are snow-bound, and make the blue of the sky more splendid by contrast. The interval between the Hudson and Lake Champlain is soon passed, and now the traveler finds himself sweeping along the curving shore where the Delaware & Hudson Railroad has marked its course as if determined that not a detail of landscape should be lost upon any who care for the varied and restful loveliness of one of the most picturesque and romantic of our inland seas. No nobler approach could have been planned for the great wilderness than this magnificent highway of river and lake, never more beautiful than now when winter has arrested the movement of natural life and transformed the changing beauty of the landscape into the stainless repose of sculpture.

The stimulus and joy of a real wintry atmosphere, cold, clear, and dry, are doubted only by the feeble and the inert. To health, energy, and a normal aptitude for out-of-door life, winter of the genuine sort is a continual inspiration. It offers not so much a hostile as a competitive environment; it is a constant challenge to courageous effort and a certain hearty companionship. Like the giant Loke in one of the most suggestive of the Norse myths, it provokes one to continual trials of strength and endurance. "Let us see how much of a man you are!" is the implied challenge of cold and storm, and one rejoices to accept the challenge and match himself against the elements. Nature is no more hostile than in summer, but her mood is more austere and exacting; her friendship is still open, but on terms which exclude the timid and uncertain of heart. The woods in winter offer more in certain ways than in summer, and he who has seen the Adirondacks only when skies are soft and trees in leaf has missed some of the noblest moods of that magnificent country. The splendor of those snow-covered mountain ranges is a perpetual delight; it seems an adequate and satisfying disclosure of the resources which one feels but does not always see in hill and sky. For the sky is never detached from those rounded and snowy peaks; it is the delicate background against which they always repose, and into which, at long distances, they seem to lose their outlines. The snow, constantly renewed, lies stainless on every road and woodland path; sometimes, after a light fall, every twig and leaf holds its tiny portion, and as one passes through the forest the silence, the whiteness, the glistening recesses of what was once shade but is now dazzling light, make it seem as if fairyland had somehow come true.

Sleighing is a relative term. In the New York climate it means, for the most part, the realization of the old prescription, "Put your feet in a tub of cold water and ring the dinner bell;" but in the Adirondacks it means pure exhilaration. The roads are lost in the universal purity which conceals every deformity and transforms every ugliness into a bit of beauty. One recalls only by an effort of imagination the long sandy stretches which in July and August seemed interminable to the weary occupants of the stage, and blesses his horoscope that his present journey lies under the winter solstice. Buried in a buffalo coat, with warm cap and felt boots, one defies the cold and rejoices in the mingled skill and experience which have devised this Gibraltar enswathment against the approach of the enemy. Clad after this manner, the question of temperature is of no practical importance, and becomes a matter of purely speculative interest. The road is as white as the drifts that lie to the right and left or the perspectives which are constantly opening up between the trees. Through the woods the narrow path along which the cutter flies is barely distinguished from the unbroken forest. One feels as if he were the first comer in these virgin solitudes, and is glad that no jingling bells break the stillness with their impertinent clatter. As the road curves and winds, the great peaks come into view, Whiteface to the north and Marcy to the south, flanked by the long, impressive ranges which in this clear atmosphere seem as remote as the heavens above them. Sometimes for miles together one has this silent and splendid world to himself, and flatters himself with a fleeting thought of ownership. The old world of care and work seems to have rolled on in its orbit and some fresh creation taken its place. There is no sign of toil here, no hint of human companionship. It is a place given over to the rude, noble play of nature; fashioned for the joy of free movement and unrestrained outlook.

On a bright morning one turns his horses eastward and presently finds himself sweeping in a great circle around Lake Mirror, which no longer reflects blue sky and dusky trees, but lies an almost untrodden field of snow. The great peak of Marcy watches the landscape at the south as if to protect its isolation and sanctity. The group of hotels and cottages along the west shore are under a spell as deep as that which the Prince broke when he pierced the thorns, entered the castle, and startled the sleeping world with a kiss. A few ice-cutters are at work, and the great pieces piled about them attest the thoroughness with which winter has done its work. A faint track leads off to the woods, and, following its winding and uncertain course, one emerges in a moment on Lake Placid, and in a glance drinks in the noblest landscape of the wilderness. Never, surely, was the spirit of winter more splendidly incarnated and throned than within this majestic sweep of hills. Five minutes' drive brings one almost to the center of the lake, and, with a sudden sense of awe, one recognizes the grand sweeping lines of Whiteface rising from the further shore. While one flies over the level surface toward it, a gigantic wreath of snow has formed about the summit, and slowly descends. The sky has become overcast, a few flakes float aimlessly down, the mist of snow deepens about Whiteface, and far to the south Marcy has already gone out of sight. As one turns backward the gray light becomes more vague and dim, and before the lake is half crossed the storm has spread its white wings over the whole landscape. Never, certainly, was winter day more perfect than now, as one sweeps across the white bosom of Placid through the strange new world which the snow is swiftly building about him.

But the Spectator has not forgotten the lower Saranac, and as he leaves the familiar road and glides on to the snowy surface of the lake, his anticipations are mingled with the idyllic memories of summer days. No lake in the woods presents a wider range of scenery, and to many none is so satisfying as this sheet of water, six miles in length, and wooded to the shores on every side. It is now a great plain of light snow a foot deep. There are no tracks, and no other adventurer is in sight. It is snowing, and the sharp wind mingles that already fallen with the swift-descending flakes. There are moments when nothing is visible but the nearer shore; all else is lost in a whirl of snow. The solitude and the fury of the storm recall some of Schreyer's pictures. On a clear day nothing can be more beautiful than this same lake, lying now in stainless repose between the hills. One takes his own road, drives among the islands between which he has passed when the water rippled to the oar and the sunset flush was deepening in the summer sky. Returning, one avoids the main road and drives through woods magically beautiful with the touch of the artist who has been here overnight, and in the very perfection of his work concealed all trace of his art. A few miles passed, and one deserts the road a second time, and follows the windings of the Saranac River, along whose surface the lumber teams have made a smooth, clear track. This is the very perfection of sleighing: a flawless course that curves and winds with the river, ever-changing scenes on either shore, and ever-shifting mountains in the background.

The question of temperature is a relative one; twenty degrees below zero means two different things in New York and in the Adirondacks. A tourist is always on the lookout for a sensation, and the thermometer has a sensational interest for him. He rejoices when he finds the spirit thermometer steadily declining. When it registers twenty below he adds ten degrees to his own importance. When it drops to thirty he stands before the roaring open fire with supreme satisfaction, and, with a Pharisaical delight, rejoices that he is not as some other men are—shivering with the mercury at twenty above. It is even a matter of satisfaction to note that all the thermometers are spirit thermometers; mercury is not equal to the demands of the climate. When he is told at the breakfast table that in the night the thermometer registered forty eight below, he feels that he has really done one thing thoroughly at last: he may know little else, but he does know a thing or two about the weather. He sallies forth for the first time with apprehension of instant calamity; his mind is fixed on his nose and ears. But the atmosphere is delicious; it is so like champagne that he wonders if it is quite the air for temperate lungs. Walking is no longer an exertion; it is a very grateful method of working off superfluous energy. There are no sleepy people about; everybody is wide awake and full of good-humor. The Spectator has only begun to give his impressions of the Adirondacks, but he has already gone too far. He hears already the indignant protests of those to whom the woods are a sanctuary, and who would conceal the delights hidden there from the vulgar gaze of the world. So the Spectator feels; he has only one apology for breaking silence—he could not keep so wonderful a secret without help from others.

IN AND ABOUT BOSTON.

[FROM OUR OWN CORRESPONDENT.]

ONE of the most thoughtful, pure, modest faces in Dr. McKenzie's congregation in Cambridge was Professor Asa Gray's. He was devout as he was great, simple as he was learned. Since the death of Louis Agassiz no man of science has been more sincerely mourned. At his funeral in Appleton Chapel his pastor, Dr. McKenzie, paid a tender and eloquent tribute to the Christian character and eminent worth of his parishioner, and to the sincerity of his faith as a communicant. Large numbers of eminent men were present, Professor Eaton, of Yale, being one of the pall-bearers. Of his attainments in science, his large knowledge and literary merits, his authority as a botanist, the world of letters is well aware; but only those who have known him as a man and fellow-citizen down to his ripe age of nearly eighty years, his face radiant, his energy to his last illness seeming more like that of the young man than the man of advanced years, can have any adequate idea of the personalism and royal worth of Asa Gray. He seemed like one consciously pursuing a great end with the enthusiasm of youth, with the calm insight of reality and the outlook of prophetic hope. It is not easy to recall a nobler illustration of "the simplicity that is in Christ." He seemed to be drawn to Christ as the center of spiritual being. A constant and devout attendant at the services in college chapel, he seemed a worshiper so impressed with present realities that he was drawn out of the currents of anxiety and perplexity into a plain path of straightforwardness leading to an infinite end. His faith no less than his science opened to him evolution as the pathway of God in creation; the doctrine, instead of removing the Creator from his works, bringing him nigh, an ever-active presence unfolding more and more an eternal plan. It was the clearness of his insight along these paths which enabled him to write in so picturesque a style and describe plants as if they are persons—"How plants behave." His devoutness and his greatness—twin attributes of his being—unfolded a character of rich loveliness and superior strength. His course from his humble home in New York State till he became eminent, and down to his death, is an inspiring example to American youth to be earnest, sincere, devoted to some noble end in life, always ranking the man as superior to his calling, and what he can become infinitely greater than what he can do. The work of Asa Gray in establishing and completing the Botanical Garden in Cambridge remains a noble monument to his devoted genius, but the man, the old hospitality, is missed, and will be more and more missed by those who knew him.

The Rev. George M. Boynton, of Jamaica Plain, has been elected Secretary of the Congregational Sunday-School Society, to co-operate with Secretary Dunning, who is mainly in the field. Mr. Boynton, if he accepts, as it is expected he will, will attend more specifically to office work. The work of the Society as a denominational channel and feeder is very efficient, and the new Secretary is a *desideratum* to develop the enterprise in hand.

Efforts are making before the Legislature to consolidate the Boston & Providence and Old Colony Railroads. By the terms of its charter the Providence road is responsible, after paying ten per cent. to the stockholders, to apply further earnings to the reduction of fares, which has not been done, and the effort to lease the road to the Old Colony is believed to be a scheme to retain the large accumulations. Some strong opposition is made, especially by Mr. Rice, the large shoe manufacturer, who has no financial interests at stake, but favors the traveling public, especially workingmen, against monopoly. His opposition has roused organizations in the State, both labor and capital, to protest against consolidation.

Streets in Boston are in wretched condition, the Commissioners failing to keep the walks clean, the mixture of snow, mud, and salt which the street roads use to thaw out tracks forming a paste which is adhesive as cement. There is also great complaint of the want of efficiency in keeping teamsters from blocking the ways. The result at present of the West End scheme of consolidating the street roads is a large reduction of cars, and consequent inconvenience to travelers, who are compelled to wait for cars, and then ride standing in crowded cars. Monopoly, after it once gets a grip, is about the coolest thing poor mortals have to endure—vastly more freezing than winter weather.

Judge Edmund H. Bennett, Dean of the Boston University Law School, read to the Congregational ministers Monday morning of this week a thoughtful paper on "Marriage and Divorce from the Ministerial Standpoint." Judge Bennett is a layman in the Episcopal Church, a member of St. Paul's, this city, and is also one of the committee of the Episcopal Church on canon law. The aim of his paper was to show that our Lord did not intend to lay down a complete and absolute law of divorce. He was not speaking of legal, official, or public divorces at all, but rather alluding to the practice of a husband putting away his wife as of his own authority as husband, a practice not uncommon in those times. The law of Massachusetts, which grants divorces for other causes than the violation of the seventh commandment, Judge Bennett thinks is reasonable and wise. The paper is able and well worth careful study.

On Monday Joseph Cook began his course of annual lectures in Tremont Temple. His prelude was on the government of cities, and he dealt direct blows against the saloons, incidentally claiming that the time has come for independent voting on the liquor problem, and this sally brought down the house. The subject of his lecture was "Christ in Himself a Revelation."

At the Historical Rooms Monday afternoon President Godell read a paper of much interest, which will be printed, on the ratification of the National Constitution by Massachusetts one hundred years ago.——Dr. Courtney, of St. Paul's Church, has accepted his election as Bishop of the Diocese of Nova Scotia. Dr. Courtney stands high in his denomination and in the city as a scholar and preacher. OBSERVER.

IN AND ABOUT CHICAGO.

[FROM OUR OWN CORRESPONDENT.]

THE main influence which causes Chicago liquor dealers to obey the laws is the Citizens' League, which has been in existence over ten years, which has among its members a large number of very influential citizens, and the object of which is to enforce existing laws, and especially to prevent the sale of liquor to minors. At the time of its formation it was estimated that about 30,000 boys and girls were in the habit of visiting saloons; one-fourth of all arrests were of minors; one-fourth of all saloons were run without a license. Saloon-keepers laughed at the law. They controlled politics, and their influence was constantly sought. But the motto, "Save the boys," which the League adopted, was popular, and the work of the first year resulted in revoking 300 licenses, and a decrease of 1,418 in juvenile arrests. For several years the saloon-keepers, by their influence with the County Commissioners, have been constantly represented on grand juries. But even then convictions have been constant, because those who obeyed the law became foes of those who disobeyed it. Since the indictment of the Commissioners juries have been better. The present city government also has strengthened the hands of the League. Possibly those who make no distinction between saloons will undervalue the League's work, but because of it there are comparatively few saloons now in which a minor can buy liquor, from which disreputable women are not excluded, which are the notorious resorts of thieves and gamblers, and from which the influences most harmful to the young are not removed. A revocation of a license means more than a brief suspension. If adults who wish to can go to ruin by the saloon route as easily as ever, boys and girls cannot. In reply to inquiries about the effect of the high license law, Mr. Paxton, agent of the League, says that "the effects of high license have been most salutary and beneficial, not only in closing the worst and lowest dives, but also in improving the character of those saloons which remain. Its first effect was to close entirely about 600 saloons, and put $1,250,000 into the city treasury, but the benefits are even more in the number of saloons which have been kept from opening. But for the high license and work of the Citizens' League we should have in Chicago at least 6 000 licensed saloons instead of between 3,000 and 4,000, as we now have." He adds: "Our population is just about double what it was ten years ago; the number of our licensed saloons is only about the same now as then; and the unlicensed places, which ten years ago numbered at least 600, have been almost entirely suppressed."

In closing its recent report the Executive Committee of the League make a suggestion which is worth consideration by people elsewhere as well as here; viz.:

"We would submit, however, to the philanthropic citizens of Chicago, as represented in their church and other organizations, whether the time has not arrived for them to take some action with a view of providing a counter attraction to the saloons; in other words, whether it is not incumbent on them to interest themselves in the amusements of the people, and specially the young. Boys and young men who are engaged in their daily avocations naturally seek amusements and recreation in the evening. The beer gardens and billiard halls have hitherto furnished the principal attractions, and it is safe to say many have visited them who would not have done so had counter attractions been provided. This is a subject which requires the careful consideration of every one interested in good order and the welfare of the young in our city, and your committee unhesitatingly assert that the inauguration of some system of innocent amusement will prove of inestimable benefit to the city, and materially aid the League in its work."

The Chicago Relief and Aid Society, which is one of the oldest organizations of its kind in the country, is doing the work which several years ago was done by three different societies, and does it better, because it consolidates strength, and avoids the evils of a double helping in some places and neglect in others. It is seeking to solve the problem of relieving the temporary distress of the worthy poor, and yet not encourage begging, nor allow those who are charitably disposed to be the victims of impostors. It gives money, but it gives investigation first. It becomes acquainted with people by visiting their homes, learning their antecedents and habits, satisfying their temporary needs, and, if possible, placing them in positions above want. During the past year, while it has afforded relief 5,097 times to 2,206 families, it has rejected 8,079 applications. One such society is something of an answer to the cry that the wealthy are heartless and care nothing for the poor. It emphasizes the truth that there is a wide difference between that cheap benevolence which brings to us a virtuous feeling and gets rid of a beggar at the same time, by giving him a small sum, and the benevolence which will give some time and labor in visiting the homes of the poorest, learning of their condition, and carrying sympathy. The Society insists that thoughtless giving is a means of evil rather than of good. The Charity Organization Society is doing much the same work on the same principles, only it seeks to lift the poor into independence and encourage them by means of friendly visitors, rather than simply to relieve present distress. It investigates cases and aims to brings the needy in a certain neighborhood to the notice and under the care of the kind-hearted and the churches in that vicinity. Both societies stand as much to prevent improper giving as to encourage that which is proper. The investigation which proves the worthy proves also the unworthy, and makes the way of the deserving easier as it makes the way of a professional beggar harder. If any kind of Christian work needs organization, it is this charity work in a large city.

The Church of the Redeemer (Universalist) has been holding for four weeks special "revival services," with meetings every evening excepting Saturday. While in no way weakening the claim that his church stands for a definite theological idea, the pastor has invited the co-operation and prayers of neighboring pastors in "this unsectarian movement to waken the minds of people, without regard to creed, to the great value and beauty of a Christian life, to strengthen those who waver in their faith in the great essentials of religion, to arouse and save the fallen, and to extend the kingdom of God and his righteousness." Probably most of those who were invited were too busy with their own imperative duties to co-operate very much, but the cordial responses that in some cases were sent to this invitation are a sign that when Christian work is being done the walls of a denomination or even of orthodoxy are not so high or so impassable as is sometimes supposed.

SHALL MY CHILD BE TAUGHT MUSIC?

AN OPEN LETTER.

Dear Madam:

THE question you have put me is one of so much general interest that I have availed myself of The Christian Union's offer of space to answer it in these columns.

You tell me that your boy of two or three years already shows musical talent—a statement I cannot doubt, as I rank his mother first in merit among all my former pupils—and I know that when you ask if I would advise its culture you are not thinking of feeding it on the musical husks of Strauss or Sankey, or of winning by its shining the applause and flattery of musical pleasure-seekers. Still, if such ideas did underlie your question, perhaps my yes would be less hesitating than it is in view of the high standard of musical culture which I know you must have adopted.

For music is capable of giving much pleasure to those who are naturally gifted with a relish for its measure, and who have cultivated that gift with moderation and wisdom. To be sure, the pleasure derivable from the art is usually in inverse proportion to the time spent in the culture of it; so that he who knows nothing of it save what he is taught by his natural instincts can enjoy almost rapturously the tuning of an orchestra or the discordant screeching of a worn-out barrel-organ, while he who has investigated all the mysteries of the sonata form, and can write off-hand all the enharmonic resolutions of the diminished seventh chord, cannot be prevailed upon to leave his filthy pipe and poisoned mug of beer to hear a perfectly executed symphony or a faultless voice unless, as critic or performer in the concert, he is to be paid for his sacrifice. Yet even this pleasure is not to be despised; for he can be kept from the street and its idle crowd who can be led to practice music for the love of it; he can be kept from evil resorts who can be persuaded by his delight in music to join his voice in the social glee, or draw his bow with the amateur philharmonic club. Yes; cultivate the boy's talent. Teach him music if you cannot keep him from dabbling in it, and can keep him from making anything more of it than a mere relaxation, a rest from his other and more serious employments. Let him hear all that is good in music, and see that he is taught to discriminate in his hearing, and is kept in contact with the best, if with any; for if he learns how to hear, the joy of one evening with the masters will outweigh with him the joy that a dozen of his friends together may get from a month of evenings with the popular composers, although his exalted pleasure will be bought at the cost of all his share in their less cultured enjoyment. But keep him, if you can, from attempting to learn either how to compose or to perform such music. I say "if you can," because if he is to be the successor of Beethoven, Schumann, and Liszt you cannot prevent it, although you may well pray that he be delivered from such a fate.

Do you ask why I so limit the kind and degree of musical culture which I recommend? Simply because anything beyond these limitations does not pay. It will not pay any man who can choose his profession, or who is so young that it can be chosen for him, to enter upon a musical career. Mark, I say any man who can choose his profession. Beethoven was not such a man, and if your boy is to be one of his successors it will not be because you so elect. Many a smaller musician than Beethoven could not choose but be such, and if your boy is to be of their number, you cannot prevent it. But I fear the world cannot hope soon for so much happiness as to have the musical profession limited to born musicians. There is, I candidly believe, no occupation in which man can engage, except, perhaps, that of commanding an army in time of war, so exorbitant in its demands upon vital energy, upon nerve force, as is that of the professional pianist. I know of no prominent piano virtuoso, unless it be the phenomenal Liszt, with whom I never came into personal relations, who does not manifest in some way the symptoms of an exhausted nervous system. Pianists are a short-lived race usually, and in spite of their husbanding of their resources by withdrawing from such pursuits as other men of culture add to their professional tasks, they are compelled to take frequent periods of respite from the arduous work of practice, and too often feel called upon to overstimulate nature's exhausted resources by deep draughts of the poison alcohol. Those who use other instruments, except, perhaps, the violin, do not suffer so much, and the vocalists need not exhaust their vital resources more rapidly than nature can restore them readily; but the pianist cannot expect to perform the great compositions for his instrument without expending a vast amount of time and energy, the only reward of which is a pleasure of the most evanescent and profitless character.

Music has been called a refining and ennobling influence, and has been considered a means of "culture." The fact seems to be quite otherwise. It certainly cannot be shown to be degrading, but it must be regarded as absolutely inert. It is capable of intensifying the meaning of words in a certain limited range of expression, but this quality lends itself as readily to evil as to good. It has among its votaries some most refined and cultured spirits, but side by side with them in every city, nay, in every concert audience, can be found votaries no less deeply versed in musical lore, and no whit less sensitive to every finest musical point, but who are nevertheless of most degraded, coarse, and unrefined character. One may surely exercise his mind in the study of music, but if he considers some point of interpretation the work for the mind is ended in five minutes where five hours' work for the finders is in-

volved; and should omission of practice occasion the loss of the five hours' work, nearly five hours more must be spent to regain the ground, but the five minutes' mental work on the place or passage need not be repeated. If, on the other hand, the mind be bent upon the abstruse science of musical construction, thought is then expended upon a subject that has less relation to life than any other to which man's mind has been turned with similar energy, save only the game of chess. No matter how deeply a man has thought about music, he has on account of that study no better judgment, no clearer perceptions, and no broader grasp of any other subject that may be brought to his attention; but, on the contrary, his special branch has made such heavy demands upon his time and energies that he is narrowed and belittled in consequence, and the chances are that he has less common sense than falls to the share of men of equal natural ability but who have spent their lives in other callings. It is true other professions can be so pursued as to narrow and belittle the professor, and that they often are so pursued, and it would be a very mean thing to say what I have just written about the musical profession if it could be shown that the art to which the musician devotes his time and brains equals in value to himself or to the world what he has sacrificed in gaining it. But such a thing cannot be shown. Music never revealed a new truth to any one or gave him a clearer view of an old; music never inspired a generous act or restrained from a mean one; music never moved any one to struggle after a higher life or made him dissatisfied with a degraded one.

True it is that men often assert that good music makes them "better," and that they are drawn nearer "heaven" by its power, and it is hard to dispute the evidence of a man's own words as to what goes on within him; but "by their fruits ye shall know them," and there be queer ideas of goodness and of heaven in some men's minds. Of course I do not mean to assert that the comparatively few persons who are especially sensitive to music are not put by it into a pleasant state of mind, akin to that produced in a healthy man by a good dinner, which makes the better side of their nature more accessible to any influence which may be brought to bear upon it; but I do mean to assert that music is a thing apart from the remaining interests of life, and that its pursuit begins, continues, and ends in itself. I do not deny the keen pleasure that is to be had from music, nor the restfulness it brings to those that can enjoy it when wearied by other pursuits. I only assert that the terrible price at which the power must be purchased to so use music that it may have these effects is too great to warrant me in advising any one to pay it who can be deterred by any argument or influence that I can bring to bear. Music is a pretty toy, a charming triviality, a graceful ornament, a costly luxury. It has its value, but it has been vastly overestimated. If your boy plays, the world will demand that he touch more keys in a second than any other player, or it will none of him; if he compose, he must be "original," yet in the fashion, or the world will none of him; if he teach, he must earn a living from those who will demand of him only that he fit them to win flattery from the rest of the world, or patrons will none of him. Moreover, if he succeed, and the world smile upon him, his case is, perhaps, worse than ever, for approval by the world of one eminent in what is reckoned among the luxuries and pleasures means flattery without stint, and many a good man has fought difficulty upon difficulty bravely and successfully, to fall at last a victim to flattery and success.

No. Make a shoemaker, a farmer, a doctor, what you will or may, out of your boy, but save him, if you can, from the fate of being a professional musician, is the advice of Your sincere friend,

HENRY G. HANCHETT, M.D.

THE GLOBE THEATER SERVICES.

To the Editor of The Christian Union:

DEAR SIR,—The interest that you have shown in the arrangements for extending the religious instruction in Harvard College leads me to think that you may be interested in a kindred subject.

When Mr. Drummond was in Cambridge he addressed the students, undergraduates and others, once and again, preaching once in the college pulpit, and meeting the students in less formal ways. If you saw or heard him, you know that he was a frank and engaging person, wholly without cant, who has the simplest—shall I say, the most apostolic?—ways of proclaiming his good tidings. The young men of Cambridge took to him; they satisfied themselves that he was genuine; saw, as they would say, that there was no nonsense about him; and the more often he spoke, the more, I think, he was liked. At Cambridge, as, I believe, everywhere else where he spoke to students of schools or colleges, he was eager to impress the danger to young men of their not regarding themselves as a class set apart. He urged upon them the duty of all men of education to take a public-spirited interest in the communities around them. Here in Cambridge, where we are close to Boston, he had the opportunity of suggesting that, if the students interested themselves in any way in the moral or social improvement of Boston, there would be a duty quite near their hands, and that they ought to have the wit to find out some way to do it.

In point of fact, the students did take this up, and took it up in a very sensible way. All sorts of men joined in conversation and discussion of what Mr. Drummond had said. A great many of the men knew about Toynbee Hall, and the similar experiments which have been tried by Oxford and Cambridge men in England. They did not want to attempt anything beyond their real abilities. They are specially sensitive here about blowing their trumpets at the corners of the streets. But they devised, after advising with persons of more experience than themselves, an enterprise which they are now carrying out with interest and with success.

The undergraduates, acting by a committee of their own number, engaged the Globe Theater, which, if not the largest theater in Boston, is in some respects the most attractive, for a course of Sunday evening services. The manager of this theater has been, I am told, a little unwilling to rent it for Sunday evening services since a somewhat unsatisfactory experience several years ago. But college students seem to have more favor in his eyes than other applicants. However this may be, the young men succeeded in securing the theater, and readily collected among their friends the money for the payment of the rent. I do not know how they got it; I only know that they had it, and that they have not been troubled at all in the pecuniary part of their enterprise. Indeed, so soon as they were well engaged in it, "all college," as we should say here, showed a desire to render any help which might be needed. The plan proposed was that, besides a sermon in the Sunday evening service, there should be a "praise meeting" of good singing, by which the exercises were to be introduced. We have here the regular services of a chapel choir, which I have heard called the best choir in America, and which certainly must be rated as very high by any musical critic. The alto and soprano voices are those of boys from the public schools of Cambridge, and the other parts are sung by young gentlemen selected from the undergraduates. There are thus thirty-two voices, under very careful training, for the regular services of the college chapel. This choir was ready to give its services, and all the glee clubs gladly volunteered their services also for the purpose of a full chorus. It has frequently happened, therefore, as these Sunday evening services went on, that there were between one and two hundred trained voices in the choir or in the chorus upon the stage of the Globe Theater. The young men did not expect to preach themselves, but proposed to the chaplains of the college, who are five in number, to take the services on five Sunday evenings. These gentlemen are Drs. Phillips Brooks, Gordon, Hale, McKenzie, and F. G. Peabody. They accepted the invitation.

The central desire, I should say, of the persons most active in this arrangement was to open communication, on a simple and informal footing, with what Mr. Besant would call "all sorts and conditions of men." One of the most interesting things in the whole affair, as it has been represented to me by one and another of the young gentlemen engaged in it, has been in the distribution of tickets to the persons who were to make up the congregation. Such is the depravity of human nature that, if the theater had been thrown open promiscuously to all comers, a half or two-thirds of the seats would be taken by the steady-going church-goers, who had rather go to six services a day than five, and just so much of the opportunity given people who are not regular church-goers would be lost. The boys did not mean to be circumvented in this matter by the overzeal of the saints of our community, and they therefore undertook to distribute their own tickets in those quarters "where they would do the most good." The mere placing the tickets brought them into friendly relationships with the heads of workshops, with large employers of labor, and, in particular, with the directors of the principal public charities of Boston; relations which must prove of real and permanent value in the especial matter of which Mr. Drummond spoke so earnestly—a closer fellowship between men of the literary guild and people who are trained in other lines of life. I am disposed, indeed, to think that the whole enterprise may prove quite as valuable in the relationships which it has opened between well-meaning undergraduates and gentlemen engaged in the administration of charity as in any other result. Of course that is a matter for which one can give no statistics, and the outcome of which is more or less uncertain. But if it is of use, and it seems to me it is, to have Harvard men well informed as to the social condition of Boston—as to its poverty, its crime, its disease, its welcome of strangers, and so on—a very good step has been taken in that matter.

As for the meetings themselves, nothing can be more interesting. You go to this elegant theater; you find, at an early hour, a throng of people passing in, and half a dozen attentive young men engaged in distributing tickets to such people as come, hoping for the chance to fill seats which may not have been otherwise taken. You establish your own right, as one of the "unchurched," and have a place shown you by an attentive usher. Few hospitable clergymen, in the best-trained parishes, have so good a staff of volunteers to draw upon for this service as has the college, with a thousand undergraduates, almost all of whom are willing to help somewhere. On the stage, at the same time, with the Forest of Arden behind, you see the gathering of the chorus and choir which I have been describing. At seven o'clock the leader of the choir, himself a Harvard man, steps forward and announces the first hymn of the praise meeting, begging all the congregation to join in the singing. For half an hour the boys and young men and the congregation are singing Webb, and Bethany, and Sicily, and other familiar tunes with familiar words. Meanwhile the last stragglers are filling up the seats of the theater, and when the service begins it is a service of a couple of thousand people, intelligent, sympathetic, clearly enough strangers to each other, devout in bearing, and sensitively interested in everything which goes on.

From this moment the service does not differ from that of any other evening service where there is a large congregation, excepting that there is much more music than we are used to, and the singing is a great deal better than one finds in an ordinary church. Sometimes the congregation sings, and sometimes the choir sings alone, and sometimes the choir and chorus sing. Such notice or instruction as has to be given, about the next meeting, or the conduct of the course, is given by the young gentlemen themselves, and the preacher has simply the conduct of the religious exercises. I have spoken to all of these gentlemen, and they all alike are touched profoundly with the simple and eager attention of the congregation, and evidently would be very glad of more chance to address so large a body of eager listeners.

I am glad to give this account of the success attending on one of Mr. Drummond's suggestions, because I think that something of the same sort may be done in other cities, where a large college is glad to show that it is not separated from the common course of social life and duty.

Yours truly, PEMBERTON.

CAMBRIDGE, MASS.

MR. PENTECOST'S VIEWS.

BY HUGH O. PENTECOST.

THE editor of The Christian Union has asked me to write an article giving my reasons for departing from orthodox Christianity, and formulating what criticisms I have to make upon "the Christian Church as it exists to-day." I cheerfully comply with the request, recognizing in it another of the many evidences of the breadth of this paper as manifested in the openness of its columns to either side of any question it discusses.

I withdrew from orthodoxy because a succession of events conspired with the progress of my spiritual life to bring me to a point at which I was obliged to decide whether I would save my position in the church and lose my intellectual and spiritual integrity, or save my self-respect and lose my ecclesiastical place. I decided to leave the church.

Years ago I began to study the four Gospels without commentaries, for the purpose, if possible, of having the actual Jesus come forth from the books and stand before me, that I might see and know him as he was. For I had begun to suspect that the Christ of theology, the commentaries, and the "lives" was not the same as he who lived in Palestine, and I believed it was possible to know him very well by applying reason and love to the written records of his life.

About the same time I also began to study the habits, customs, thoughts, and religion of primitive man. This led to the comparison of religions. What took me in this direction was the desire to know, if possible, whence came many doctrines and practices among the Jews and Christians which I could not believe came from God. To turn my attention, subsequently, to modern Biblical criticism was but to follow the same clue.

The result of these studies and of much reflection brought me to see clearly that the real Jesus was a perfectly natural man with an extraordinary spiritual nature which lifted him into exceptional oneness with God, and that the Bible is a perfectly natural book which records the legendary history and preserves some of the literature of a remarkably religious people. It is impossible for me to look upon Jesus as God, or in any respect as an extra-natural being. But my love for him increases continually. The Bible, to me, is in no sense a revelation, according to any fair use of that word. It is an evolution. But I prize it ever more and more.

Believing in Jesus, *the* man, and the Bible, *a* book, involves many things which need not be alluded to, and will leave no doubt in the mind of any reader of The Christian Union that I was right in abandoning orthodoxy, for the widest definition of orthodoxy would not include me. The question may arise, however, why I did not leave the orthodox church sooner. It is easily answered. I wanted to be quite sure that what I did should be right, and in order to know that I had to wait until I did know it. Pending that decisive moment I did what many others are doing: I preached only what I believed; but not all I believed. This, however, only till I could know what I should do. I never believed, or even tried to believe, that it is permissible, as a deliberate policy, to withhold the truth from the people because they are not able to bear it; much less to hobnob with heresy in the parlor and scout it in the council. Neither did I ever so interpret orthodoxy as to make it include my belief. Many, almost if not quite as heretical as I, think they have the right to do this. But I know what orthodoxy is, and saw clearly that I was not orthodox, and never thought I had the right to put an interpretation upon the words of the famous creed makers which they would not have allowed, merely to stretch over my body of belief a skin which was not intended for such a frame.

The reason, then, why I went out from orthodoxy is that I am not orthodox; and I went out upon the instant that I saw I ought to go.

To formulate criticisms upon the church is an ungracious business; and, too, it is difficult because "church" is not easy to define, and there are many things which one may be perfectly well satisfied are true but which are difficult to put into words without overstating the truth. Nevertheless, I think I may say, without exaggerating, what is clear to me at least, that the defect of the church which is most serious and apparent is that she does not teach nor practice the religion of Jesus Christ.

Christianity is, to my mind, in its teaching and practice, judged by its creeds or the opinions of the majority, and by its acts and policy as an organized institution, no more, essentially, the religion of Jesus Christ than Buddhism. There are more doctrines and practices in Christianity which slightly ally themselves to what Jesus said and did than in Buddhism. But in being essentially unlike the religion of Jesus, Christianity must take her place with other religions. Do organized Roman Catholicism, or Episcopalianism, or Methodism, or even the simpler polities of Protestantism, bear more than the slightest resemblance to the religion of Jesus? But for certain catch-words I am sure the Gospels might be studied by one who knew nothing of them, until he was familiar with the life and sayings of Jesus, and afterward the creeds, books of discipline, canons, and institutes of organized Christianity examined by him in the same manner, without his recognizing the supposed relationship between them. So marked is the difference between Christianity and the religion of Jesus that one must practically make choice whether he will be a follower of Jesus or a Christian. He cannot be both. A minister or priest who becomes a follower of Jesus, as I understand him, can neither get nor keep a pulpit of organized Christianity.

To particularize: As to doctrine: When a lawyer asked Jesus the pivotal question, "What must I do to have eternal life?" Jesus told him he must love God and his neighbor; and to another, who declared he was accustomed to do this, he added, "Sell all thou hast and give to the poor." This, then, is the gospel of Jesus. But the gospel of the church is not only not this, but it is the open denial of it. It declares that in order to have eternal life something must be believed. If the church should admit that Jesus taught the truth on this point, orthodoxy, "old" and "new" alike, would be destroyed. I have heard more than one good man declare from the pulpit that the Gospel was not preached until after the death of Christ, because there was no Gospel to preach till then. The gospel of Jesus was preached by himself, but, true it is, the gospel of the church was not preached till later. They are so unlike that one cannot believe them both.

Jesus said, "Take no anxious thought for the morrow"—the gospel of trust. The church, from every pulpit, says, Accumulate money "for a rainy day"—the gospel of economy. Jesus said, "When you pray, go into your inner chamber"—the gospel of modesty in our relations with God. The minister prays openly in the synagogue for fifteen minutes, more or less, at each public service—the gospel of spiritual parade. Jesus said, "When you give, let not your left hand know what your right hand does"—the gospel of sincere benevolence. The church says, "Get your large givers to head the subscription list, and publish their names with the amount they give"—the gospel of Phariseeism. Jesus said, "Do unto others as you would have others do unto you"—the gospel of transparent rightness. The commercial laity of the church say, "If you do, you will fail in business"—the gospel of getting on in the world. Jesus said, "Resist not evil"—the gospel of non-resistance. The majority opinion of the church shows contempt for his teaching by upholding wars, murder in defense of person or property, a punitive prison system, and capital punishment. I know of but two pulpits and one Christian newspaper that did not laud the hanging of the Chicago Communists—the gospel of violence and revenge. Jesus said, "If a man smite you on one cheek, turn to him the other also"—the gospel of courageous self-control. The church, by a majority opinion, smiles superiorly at the precept. Jesus said, "Lend, hoping not to receive again"—the gospel of persons. Christians say, "Lend at the highest rate of interest, upon gilt-edged security"—the gospel of property. Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to get into the kingdom of heaven." The simple truth, when we consider that no man gets rich except by defrauding, legally or illegally, some one else The church opens a wide door for the entrance of the rich, and makes it harder for the poor man to enter than for a camel to go through a needle's eye.

The practical precepts of Jesus, some of which I have cited, and which mark his moral greatness to the spiritual mind, are rarely chosen for texts, and when they are it is generally to explain them away. There is not one Christian in a hundred who believes them workable or makes any attempt to practice them. But much is made of the command to "baptize all men" and the institution of the eucharist; and more is made of the opinion of the author of the Gospel of John concerning the extra-natural character of Christ.

We have the curious anomaly of a Christianity which insists upon worshiping him as a divine being whose doctrinal teaching it repudiates, and whose practical precepts it declares impracticable and makes no attempt to follow.

I may not trespass on your space too freely, and must very briefly mention what seem to me three well-nigh, if not quite, incurable defects in the church.

She does not live to do good in the world, but to strengthen and perpetuate herself. She ought to be purely and solely a missionary. But expensive ministers and mortgaged buildings compel her to seek for money more than souls. She itches for respectability with the restless desire of a *parvenu* Socially approved and well-to-do people who will increase her revenues and raise her prestige she struggles to catch, but her fishing for those to whom she can only give, and from whom she can nothing get, is languid. Witness the complaisance with which the minister names the notables in his congregation. Witness the speed with which the churches abandon the poor down-town many and follow the rich up-town few. Instead of using herself for the betterment of this world, the church seems to me more than willing to use this world for her own aggrandizement. Her aim, that for which she works most enthusiastically, is the exact reverse of what it should be. A hundred persons love their church and will work for it where one loves men and will serve them.

The church is always on the side of "things as they are." She is ever against the oppressed and the poor. She gives money lavishly in charities; she builds mission chapels for the poor; but she does nothing for them that is not as pleasing to her complaisant pride as it is helpful to the poor. The gentleman before whom the beggar doffs his hat and to whom he says, "God bless you," is about as pleased with his giving as the beggar; and the pleasure is equally injurious in either case: the pauper's delight, and the Pharisee's delicious sense of the difference between them. The church's goodness to the poor is all of that sort; she is gentle and benevolent as long as the poor are docile and grateful; she is a patroness of the poor. But when it comes to righting the wrongs of the oppressed and defrauded, or even seriously attempting to discover if there are wrongs to right, the church always shows that she has no such love for the poor as Jesus had. She never was known to attack a vested wrong until popular opinion drove her to it. She dabbles in dilettante reform slightly: more missions, better tenement houses, cooking schools, associated charities (all but the missions begin and end in essays and newspaper articles, for the most part); but let a prophet point out a radical defect in the social system, which must be changed before anything of worth can be accomplished, and the church is as deaf as an adder. She would not see the evil of slavery until everybody else had. She will not even try to see the evils which make and keep the people poor. "As much charity as you like for the worthy poor," says the church, "but talk not of social injustice, else we shall have to look upon you as one who threatens vested rights. Let the poor be contented, sober, and industrious in this best of countries, and cultivate habits of church-going and Sabbath-keeping, and all will be well. If they suffer, it is their own fault." I believe that history and passing events alike attest the truthfulness of what I say.

The last criticism which I shall make is that the church does not allow, much less encourage, freedom of thought. She permits you to think as you like, but not within her communion; that is, if you happen to be a minister. You may think what you like, Roger Williams, but not in Massachusetts! This is not freedom of thought. In taking this position the church becomes the enemy of truth, the enemy of the mind. There is not a distinctive denomination in Christendom that does not put an imperative check on the mind at some point. And yet Jesus said: "And why even of yourselves judge ye not what is right?"

I hope my "criticisms" will not seem bitter. There was a time when I felt bitterly upon these subjects, but it has passed. I know how many good men and women are in the church, doing God's work happily and conscientiously. They are contented in the church. I am happy out of it. We may each do our appointed work.

Many good friends have said to me: "But even though these things are true, why abandon the church? Why not remain within and do what you can to reform her? Why not live out your discipleship of Jesus within the church?" My reply is that I tried to, but I became such a disturber of the peace by preaching the Gospel of Jesus in the church that I thought I ought to go before some number of persons disgraced themselves If any one thinks he can follow out his honest thought within the church, if that thought leads him to discard the received opinion of the church and to attack vested wrongs which are as yet popular, or to accept the precepts of Jesus as workable, if he is a minister he will probably discover how mistaken he is. The church always has a place for priests; never any place for prophets.

UNIVERSITY LECTURES

BY WASHINGTON GLADDEN, D.D.

V.—IS DEATH THE END?

THE fifth lecture in the series delivered by Dr. Gladden before the students of the Ohio State University was given on Sunday afternoon, January 22, and was listened to by the largest audience (thus far) of the season.

Taking for a text Matt. x., 28, "And be not afraid of them which kill the body, but are not able to kill the soul," the speaker said, in substance:

There is, then, an essential difference between the soul and the body. Death is the end of the physical organism, but it is not the end of man. That which thinks and loves does not perish when the body perishes. Such is the clear utterance of Jesus Christ; and to those who receive him as the Word of God this statement is enough. He that is himself the Life knows the nature and the laws of life.

Most of those who refuse to admit the highest claims of the Man of Nazareth are ready to confess that he was by far the greatest of all the religious teachers the world has known; that his insight into the deepest things of life was more profound than any other man of history has exhibited. Those who ascribe to him qualities so great should take this word of his respecting the future with sincere deference. If there are no positive disproofs of a future life, what Jesus Christ has said about it should have great influence with those who recognize him as a master in the lore of the spirit.

The first fact that confronts us is the presence of some form of this belief among almost all peoples "In all the leading nations of the earth," says Mr. Alger in his "Critical History," "the doctrine of a future life is a tradition handed down from immemorial antiquity, embalmed in sacred books which are regarded as infallible revelations from God." "The great mass of mankind," say the authors of "The Unseen Universe," "have always believed in some fashion in the immortality of the soul." I cannot, therefore, agree with the statement of Mr. Munger, in his masterly essay published some months ago in the "Century," that "the idea of immortality is a late comer into the world" In all old superstitions the germ of this doctrine is involved; and, as Mr. Munger admits, "a forecasting shadow of it may have hung over the early races; a voice not fully articulate may have uttered some syllable of it and gained at least expression in theories of metempsychosis and Nirvana." For my own part I do not hesitate to regard all those grotesque forms of belief in the survival of the soul which we find among Bushmen and Feejees and Kamtchadales and Eskimos, as well as those more elaborate theories of the Egyptians and the Persians and the Scandinavians, as broken lights of that sublime truth toward which man in all the ages has been groping his way.

The fact that the belief in immortality has emerged from such a chaotic mass of superstitions is thought by some to cast discredit upon the belief itself. But such persons do not consider modern chemistry as discredited because it originated in the wild speculation of the alchemist; it would be a curious kind of evolutionism which rejected the highest form of a doctrine because the lowest is crude and inadequate.

Beyond a question, however, intelligent disbelievers

in this doctrine have always existed; and their number has considerably increased during the past twenty-five years. The reasons for this are not far to seek.

The intensity of the modern life, which centers in material gains and sensuous pleasures, disqualifies men for thought upon the highest themes. The week-days are crowded with work; the Sundays are disturbed by the noises of the pleasure-seekers; there is little time to reflect upon things unseen and eternal.

The concentration of thought upon physical science is another reason for the growing disbelief in immortality. It is a great work that physical science has done for man, in enlarging his knowledge of the world in which he lives and the universe of which it is a part; in revealing to him the nature of the body he inhabits, in teaching him how to combine and adapt and utilize the forces of nature so as to solve more easily the problem of subsistence, to perfect his methods of locomotion and communication, to alleviate many of his sufferings, to surround himself with comfort and beauty.

But these investigations into the properties of matter and the physical forces have been pursued with so much enthusiasm that the other side of human nature—the spiritual side—has been almost wholly lost sight of. The great multitude of people who are working away so busily with microscopes and retorts and balances forget that there are any other methods of investigation but their own, any truths that cannot be subjected to their measurements, any forces that cannot be estimated in foot-pounds. Some of them, indeed, boldly deny that there are or can be any such truths or forces, and assert that there is nothing in the universe but matter and its laws. These, while not the wisest or most judicious of the scientists, are usually the noisiest. The wise and thoughtful scientists, when asked whether they find in their studies any evidence of a future life, look up from their microscopes for a moment and truly answer: "No; our science gives us no report from that quarter; knowledge we have none;" while the rash and heady ones eagerly vociferate: "It is all a superstition. Science has forever laid that ghost. There is no life after death."

Such being the verdict, it is no wonder that the impression has gone abroad that science has blotted out man's hope of immortality.

It is a very erroneous and mischievous impression. Proof of immortality, indeed, science does not furnish. The subject, in its largest relation, is outside of her domain. If any part of a man is immortal, it is that part of man with which physical science has nothing to do.

On the other hand, physical science has not proved, nor can it prove, that the soul does not continue after death. In spite of the loud voices of those rash and not overwise physicists to which we have been listening, the great body of the most learned scientists unhesitatingly assert that no approximation to such negative proof has ever been offered.

The fundamental question is, of course, whether the mind and body are identical, whether thought is a physical function, as the materialists say it is. But the greatest names in science are signed to the verdict that this is not proven.

That the soul and the body dwell in the closest relations is not disputed. Science has revealed to us in many ways the closeness of this connection. It has shown that thought is always accompanied by molecular changes in the brain. These changes are all reduced, in the last analysis, to motion. But the motion in the tissues of my brain when I think is not thought. It is no more my brain that thinks than it is my pen that thinks when I write these words upon the paper.

This is the clear verdict of modern science. Herbert Spencer ("Psychology," I., 158) says: "That a unit of feeling has nothing in common with a unit of motion becomes more than ever manifest when we bring the two into juxtaposition" Professor Tyndall is much more explicit: "The passage," he says, "from the physics of the brain to the corresponding facts of consciousness is unthinkable." "We may succeed," says Professor Ferrier, "in determining the exact nature of the molecular changes which occur in the brain-cells when a sensation is experienced; but this will not bring us one whit nearer the explanation of the ultimate nature of that which constitutes the sensation." And, finally, not to multiply quotations, take this strong word from Mr. John Fiske: "The only thing which cerebral physiology tells us, when studied with the aid of molecular physics, is against the materialist, so far as it goes. It tells us that during the present life, though thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter. So much is clear; but cerebral physiology says nothing about a future life. Indeed, why should it? The last place in the world to which I should go for information about a state of things in which thought and feeling can exist in the absence of a cerebrum would be cerebral physiology. The materialistic assumption that there is no such state of things, and that the life of the soul accordingly ends with the life of the body, is perhaps the most baseless assumption that is known to the history of philosophy." ("The Destiny of Man," pp. 109, 110)

For anything that science knows, then, the soul continues to live after the death of the body

But if science cannot deny the separate existence of the soul, and its continuance after death, can it give us any help toward the affirmation of this great truth? Some help it can give us. Although it cannot prove immortality, it does offer us some hints and suggestions that assist us in realizing it.

Thus, the consciousness of personal identity seems to call for a thinking subject separate from matter. Science shows us that we are not the same beings, physically, for two consecutive moments. Yet the knowledge that I am I, that I am the same person who existed yesterday, a year ago, forty years ago, although the particles composing my body have changed many times since the earliest days to which my memory reaches back, is most easily accounted for on the supposition that that which I know as myself is not a body, but a spirit.

Besides, the unity of consciousness, as Lotze so clearly shows, forces us to the assumption of an immaterial form of being. The brain is a combination of elements. "Hence," in the words of Professor Bowne, "to say that the brain thinks can only mean that the elements think which compose the brain. But which of them? Do they all think? Why, then, is not the Ego many instead of one? . . . But if all the elements do not think, but now one and now another, how does the second know what was going on in the first, so that it can take up the thread of conscious thought just where the other dropped it, and that, too, so deftly that mental continuity is in no way disturbed?"

These are hard questions which science asks about our mental states; and they are much more easily and simply answered on the theory that the soul is immortal than on the opposite theory.

There is one more aid which science gives us in conceiving of a life beyond the grave, and that is supplied by the doctrine of evolution—climbing steadily up through age long processes. Evolution has brought forth man as the crown of the creation. From the lowest step up to the highest, the distance is so vast, the transformation so wonderful, that the imagination is confounded. Put yourself back, if you can, any point in the cycles of past time, and try to infer from what you see about you what is coming next. Go back to the æon when the oyster was the highest type of existence on the earth, and suppose that some one had told you then that, by and by, fishes would be darting through the water and birds flying through the air—would not the prediction have seemed utterly impossible? But the kingdoms of life have been passing through these stages, one after another; and now, at last, man comes forth and takes his place on the earth as the last term of this mighty series, as the ripened fruit of this æonian husbandry. How do we know that man, as we know him, is the final term of this series? Who knows that Paul's words may not come true: "That which thou sowest, thou sowest not the body that shall be. . . . It is sown a natural body, it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Science does not know that these words are not the eternal verity.

But this is not all. Science, in some of her latest outgivings, seems to be hinting at reasons for the life to come more cogent than any that have yet appeared. "Science has discovered," says Mr. Munger, "that because man is the end of development, he is not wholly in it: the product of a process, and for that very reason cut off from the process." When the shipbuilders are done with a ship, the sailors take it; the laws and processes under which its construction went on are wholly different from those under which its work is done.

"But this," you say, "is no argument. Man's products may be wrought in this way, but nature's are not." What, then, is birth but the translation of a living being from one realm to another? One process in nature is finished, and the product is removed to a new environment where the organs, curiously wrought in secret, at once take up their task. Now, there are some scientists and philosophers who begin to reason in this way about the life of man upon the earth. They say that, although he comes forth from nature as the result of a long process of evolution, he is evidently emerging, at the end of it, into a different realm. Some kindred the lower orders may yet claim with him, but how far he has risen above the highest of them! What an immeasurable gulf there is between their possibilities and his!

It seems not incredible, then, from a scientific point of view, that the destiny of man is not terminated at the close of his earthly career. Let Mr. Fiske sum up the argument: "The question, then, is reduced to this: Are man's spiritual qualities, into the production of which all this creative energy has gone, to disappear with the rest? Has all this work been done for nothing? Is it all ephemeral—a bubble that bursts, a vision that fades? Are we to regard the Creator's work as like that of a child, who builds houses out of blocks just for the pleasure of knocking them down? For aught that science can tell us, it may be so, but I can see no good reason for believing any such thing. On such a view the riddle of the universe becomes a riddle without a meaning. . . . The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning."

But it is not to science, let me reiterate, that a man must go for proof of the life to come. When science has said her last word, the reasons on which we chiefly rely are yet to be heard. To these I can only allude.

1. One of the familiar indications that the soul and the body are not one, but twain, is seen in the utter disproportion which often exists between the physical and the mental powers, and especially in the fact that in many cases the ravages of disease in the body, and the near approach of death itself, seem to despoil the soul of none of its vigor. The late Samuel Bowles—one of the most brilliant men I ever knew—performed much the largest and best part of his life-work after his health was shattered. Mrs. Browning seems to have gained in intellectual power as her bodily strength waned. This is not the rule; but if in one instance the soul seems undisturbed by the sufferings of the body, that one instance strongly indicates that the soul may continue to live after the body has crumbled into dust.

2. The fragmentary character of human experience, without this lengthening of the term of life, is another indication that life will be lengthened. There is no sign of a term in the growth of the human soul. Is the prospect of indefinite growth in knowledge which opens up so grandly before every thoughtful human being an illusion? Are these powers of knowing and of loving, that in the greatest and the best men seem to be only just beginning to unfold when death comes, never to reach perfection? If there be no future for men, every man's life is but the introduction to a book that never will be written, the prologue to a drama that never will be acted. Our faith in the wholeness and unity of nature discourages such a supposition.

3. The moral imperative within us seems to ask for its realization a longer term than human life. The stringency and vigor of its injunctions seem cruel if there be not time for compensations hereafter. Its one word is, "Wait! put the present pleasure by; wait for the enduring good." If there be no future, this most august voice is the voice of a mocker.

4. The underlying sentiment of justice within us demands another life, where the miscreants that here go unwhipt shall get their dues; where the troubled and heavy laden shall find comfort and rest.

5. All the strongest reasons for this faith are summed up in the belief that God exists, and that he is good; and that the universe is the expression of his righteous will. For if God is, then, in the largest and fullest sense, what ought to be will be. The good may be compelled to wait. It can afford to wait. The deepest truth that men can know is the truth that this is a moral universe. The ultimate fact of being is not matter, nor force, nor substance, nor cause, but righteousness. Being in itself is goodness—that is the last word of the most masterful philosophy of this generation.

And if what ought to be will be, then humanity will fulfill the prophecy of its history and go on and up to glories that the eye has not seen and cannot see. If what ought to be will be, then they who obey the inner voice, and postpone present indulgence for the future blessedness, will not wait in vain. If what ought to be will be, then every wrong will meet its recompense and every wound its balm.

We do not say that immortality is the reward of virtue, any more than we say that color is the reward of light. As Jean Paul says: "We desire virtue, not as the reward of virtue, but as its continuance. Virtue can no more be rewarded than joy can; it is its own reward" And so sings Tennyson, turning the vision of the great German to music in one of his own deathless lyrics:

"Glory of warrior, glory of orator, glory of song—
Paid with a voice flying by, to be lost on an endless sea;
Glory of virtue to fight, to struggle, to right the wrong;
Nay, but she aim'd not at glory; no lover of glory she:
Give her the glory of going on, and still to be.

"The wages of sin is death; if the wages of virtue be dust,
Would she have heart to endure for the life of the worm and the fly?
She desires no isles of the blest, no great seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die."

God is just. He is not mocked, nor is he a mocker. Our deepest faith does not cajole us. Virtue will not be defrauded. To her shall be given the glory of going on.

THE CHINESE NEW YEAR.

By J. L. Harbour.

ALL Chinatown was in an unwonted state of activity and merriment on the morning of February 7. The homely little brown men were running from house to house chatting merrily. Ladies in gorgeous and wonderful costumes were exchanging short calls, and, I think, commenting on the beauty of each other's apparel.

Polite compliments were being exchanged; tiny and dainty cups of tea were pressed on all visitors. Tables were spread with what the Chinamen called "much good things." Americans, however, have their own peculiar ideas as to what constitutes "much good things," and these ideas were not in harmony with those of John Chinaman.

February 7 is the Chinese New Year.

My "washee man" had informed me of the fact the day before.

"Me no workee allee day; no workee for tree day. Me have fire cacks an' much good things, allee samee like Melican man," and Ah Fin's dark face glowed with childish delight at the prospect of "fire cacks" and "much good things" that the New Year would bring.

"How do you celebrate your New Year?" I asked.

"Ye', ye', me cel'bate; me cel'bate big."

"But how?"

"Melican man come see? Give him good Chiny flisky, come all way from Chiny; costee five dollee gal."

It was not the prospect of getting China whisky at "five dollee a gal" that induced me to go down to Ah Fin's house and witness a Chinese New Year's celebration.

I admonished Ah Fin on the folly and sinfulness of paying five dollars a gallon for Chinese or any other kind of whisky. I fear, however, that my admonitions and reproaches were "as water on a duck's back" to Ah Fin. His conscience, if he had any, did not, I fancy, trouble him much in regard to anything.

I told him that I would make him a visit on New Year's Day. He seemed greatly pleased, and expressed himself as "melly much 'bliged"

In company with one or two friends, I started for Chinatown about the middle of the afternoon. Chinatown was about as squalid and miserable a place as I had ever seen. It embraced an area of about two blocks, nearly every foot of which was covered with low brick buildings containing one or two rooms each.

Although the day was one of feasting, visiting, and general festivity, no preparation had been made for it in the way of sweeping, scrubbing, or dusting. I think I can safely make the assertion that some of the houses had never been swept or the windows washed since their erection.

The small, narrow panes of glass in the windows were thickly covered with dust and cobwebs. The walls were black with smoke and dust. The floors were so dirty it was difficult to tell whether they were of wood or Mother Earth.

Ah Fin's house was in the center of Chinatown. It consisted of a mere hut about ten feet square, and was no better and no cleaner than his neighbors' homes.

He was delighted to see me, and gave me a cordial welcome. I had hardly seated myself when he took from a small and very dirty cupboard in one corner of the room a very pretty teacup, and offered me about a thimbleful of "good Chiny tea."

As I am quite sure Ah Fin will never be chagrined or made angry by reading this, I will write that his "good Chiny tea" was so bitter and bad it almost choked me. I very much prefer a cup of my good old grandmother's tea, with a spoonful of yellow cream and two or three cubes of loaf sugar.

As for the "melly good Chiny flisky," I positively refused to touch it. It came from a quaint-looking jug that had been hermetically sealed. The liquid looked like pure alcohol, and had a spicy odor.

Ah Fin was making preparations for a feast. A dressed duck lay on a pile of unwashed clothes in a corner; a round of beefsteak hung from a nail driven into the dirty wall; a can of peaches was on the window sill; and a dozen baker's buns were in something that I think was Ah Fin's wash basin. An old pine box served as a dining-table, and had on it a number of the pretty little china teacups and two or three plates.

There were no chairs in the room. We sat on soap boxes and nail kegs. There was nothing else in the room (excepting Ah Fin's ironing-table (on which he slept), two wash-tubs, and a small stove.

Ah Fin offered to take me through Chinatown, and to the parlors of some of the Chinese ladies, who were "receiving" in great state, for the Chinese celebration of the day consists mostly of making and receiving calls, partaking of refreshments at every house in the piggish manner of many Americans. I venture to say that no American lady of fashion ever spent a longer time before her gilded mirror or pier-glass than Miss Lee Foo had spent before a little three-cornered bit of glass in her room.

Miss Lee Foo was the first lady upon whom we called. Her drawing-room consisted of an apartment about eight by nine feet, separated from what was probably her boudoir by a filmsy calico curtain hung on a string.

The furniture consisted of one little rocking-chair, on the back of which hung the lady's every-day garments. Then there were two small wooden boxes, a small and very dirty pine table, a tub, and a stove. Before the dirty window hung a gaudy lace curtain, and on the black walls were two or three bright picture cards.

Ah Fin presented his card, which consisted of a magenta-colored bit of paper, folded four times, with his name on in large Chinese characters.

Miss Lee Foo received us very graciously, and offered me the rocker, while she disposed of herself and all her elegance on the inverted wash-tub.

Her costume consisted of a short gown of watered blue silk which fell in heavy folds from a band at the neck. It reached about to the knees, and had a row of gold fringe around the lower edge. The sleeves were very wide and full, and fell back from the arm to make visible four or five pairs of glass and brass bracelets. She wore also wide trousers of royal purple brocade, slashed up the sides with a gold string.

Her stockings were a bright blue, and covered two rather dainty feet thrust into a pair of beaded Chinese shoes.

Her fingers were covered to the knuckles with cheap rings, which showed to advantage as she languidly waved a very large crimson feather fan in one hand, or toyed with a gorgeous orange-colored silk handkerchief with the other.

It was her hair, however, that beautified Miss Lee Foo and mystified me. How she ever got her hair into that puffed, waved, braided, and twisted condition was a mystery only Chinese hairdressers could solve.

Her hair stood out in two immense waves over each ear. Of course they were waxed. Between the waves and on top of her head were waxed puffs and small waves. At the back of the head were very small braids crossed and recrossed in a kind of a mat, which was full of the gaudiest artificial flowers, dangling ornaments of brass and glass, and bits of gay-colored ribbon. Surmounting all this was a high white bone comb, on the top of which was perched a gold butterfly. Miss Lee Foo's brown, pinched features seemed very small under all this finery; her twinkling black eyes shone below brows that were a little pencilled, I think.

She very graciously proffered the refreshments that almost covered the dirty table. Indeed, the table was not large enough to hold all the dainties the hostess's generosity had provided. For this reason several Chinese pies and other "effects in pastry" were placed flat on the floor under the table.

Candles of wax were burning in the windows and on the tables. The refreshments consisted of tiny cups of rice with a raisin in the center of each; cocoanut sliced and fried in oil; vermicelli prepared in a mysterious way that made it a great tangled mass of snow-white threads, on which there were little crystal-like globules of oil. The vermicelli made an extremely pretty dish, and I dared taste it. It was, however, almost tasteless—a perfect delusion, indeed. Then there were Chinese nuts, the kernels of which had a sickening, sweet taste. Macaroni appeared in various ways, but none of it looked very tempting. Sliced citron, cooked in a sirup of sugar; queer and suspicious-looking confectionery; baked meats; cakes, the ingredients of which were unfathomable; immense oranges; watermelon seeds and raisins, were among the good things. In the center of the table was a little vessel containing a smoldering fire, kept alive with small bits of wood of a peculiar kind, that sent forth an odor not particularly pleasing in Miss Lee Foo's close and musty apartments.

We visited a number of houses. They were all alike squalid and filthy. The sound of revelry came from them all. In all were tables of refreshments exactly like those we had seen at Lee Foo's.

In some of the rooms there were four or five ladies, vying with each other in the magnificence of their garments.

In one house we found a man and three women smoking opium on bunks against the wall. The odor of this place was sickening.

The residents of the village ran from house to house in the most unceremonious manner. There was no rapping at doors or ringing of bells. Visitors came and went as they pleased, helping themselves to the dainties on the tables at pleasure.

The air was strong and hazy with the smell and smoke of fire-crackers, or "fire cacks," as Ah Fin called them. Chinamen take a childish delight in fire crackers and torpedoes. They use them as freely on New Year's Day as the American boy uses them on the Fourth of July.

The festivities reach their height about midnight, and it generally requires several policemen to quell the exuberance of the merry-makers. This is the sad result of "good Chiny flisky at five dollee a gal."

Many of the Chinamen prolong the festivities for three and four days, and in China it is not unusual to celebrate New Year's Day for two or three weeks. The American Chinese are, however, too poor to spend so much time in revelry. But they heartily enjoy the few days and hours given to the celebration of what is to them a very happy New Year.

ADDRESS BEFORE THE ANNUAL MEETING OF THE AMERICAN FEDERATION OF LABOR.[1]

By Richard T. Ely.

[Written out and annotated by the Speaker for The Christian Union.[2]]

THIS morning I was pleased to read in my daily newspaper the kind words said in this place yesterday about my activity as an economist. If what I have said or done has in any way or to any appreciable extent benefited the toiling masses of this country, I regard it as a cause for profound gratitude on my part that my attention was early led to the pressing economic and social topics of our own time, and that I resolved to devote such strength and ability as I might possess to the amelioration of the lot of my fellow-citizens who were workingmen and workingwomen.[3]

I had not long studied the great social question before I clearly perceived that one cause of discord between the various classes of industrial society and one obstacle in the way of the advancement of labor was the fact that efforts to benefit mankind, put forth by honest, well meaning, and intelligent men, were so often misunderstood and either resisted without cause or resisted with needless and unjustifiable harshness and without any attempt to discriminate between the good and the bad. I therefore resolved to try to bring about mutual conciliation by a better understanding and appreciation of one another by the different classes of industrial society. This was the thought which animated me in the preparation of my first book, "French and German Socialism in Modern Times." I was not then, nor am I now, a believer in Socialism, but I then thought, and still think, that we have much to learn from Socialism as a science, as it tends to correct certain exaggerations into which political economists had fallen, and to supply certain omissions in economic theory. I also recognized that the popular description of Socialism bore no more resemblance to actual Socialism than a baboon to an elephant. Of course, then, a fair, impartial description of Socialism and Socialists should be given, and I strove to present the views of Socialists as found in their writings, and, notwithstanding all the imperfections and errors which my book may contain, my main purpose was accomplished so well that many persons jumped to the unwarranted conclusion that I was a Socialist—so strange did it seem to them that an opponent of an economic philosophy should give a correct statement of its leading principles. I must also say that a few Socialists themselves drew the same conclusion.

My last book, "The Labor Movement in America," to which kindly reference has been made in a paper published by one of you, was written with a similar purpose. But there is a difference between the two books. Where I described the labor movement as a whole, I described something in which I believe, and I did not hesitate to say so; in particular did I separate out such organizations as are here represented for my approval. But what does it mean to say, "I approve of labor organizations"? Certainly it does not mean, I approve of everything done by any labor organization; still less, of what any member of any labor organization may do. There is no one present who would want to approve of everything done in the name of labor, and it is a shame to try to hold all adherents of unionism responsible for every act of every member of any labor organization.

Some want to do this, but such methods of judgment would damn any considerable organization which ever existed. To approve of labor organizations means simply that, when you strip the movement which they stand for from all its accidental and foreign features, it is a movement which, on the whole, tends to promote the interests of labor, to elevate humanity, and to hasten the coming of a kingdom of righteousness.

As I have tried to give the general public correct views of your aims and methods, it seems only fair

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[1] Held in Baltimore, Md., in the month of December, 1887.

[2] A considerable part of this address is written from memory, but is thought to be accurate. A few points have been somewhat amplified and others have been condensed.

[3] This implies no limited class endeavors. It is often said that the working classes have no interests distinct from the other members of the community. This is true in the main, but there is no better way to find out what is for the welfare of humanity than to ascertain [what will elevate those who are technically called wage-receivers.

that I should say a word to you about the attitude toward labor of men outside of your own ranks. Situated as I am, it is my lot to mingle with "all sorts and conditions of men," and I can frankly tell you, as a good omen, that the amount of good-will for labor everywhere found is unprecedented, that it never existed before, and that the frequency is surprising with which one meets, even among the wealthy and influential, also among large employers, an active determination to do what is right according to their lights. At times I am astonished to find where I do such strong advocacy as I do find of the rights of labor. Of course, these are too often misunderstood, but in a large and increasing number of cases the will is all right; what is needed is simply enlightenment, and this will come in time. There is, no doubt, too much hostility and ill-will, sometimes, alas! in determination to crush labor, but if we look at that alone we obtain a false impression.

It has often been said that the laboring classes have nothing to hope from other classes, that "the emancipation of the laboring classes must be accomplished by the laboring classes," alone and unaided. The more I reflect upon this, the more carefully I study history, the more I am convinced that it is not true. The social organization is a matter of vital importance to all, and its satisfactory structure can only be brought about by the zealous co-operation of all those, of whatever social condition, who desire to see on this earth the triumph of righteousness. I sincerely hope, then, that you will strive more than ever before to do what some of you are already trying to do, to recognize every honest effort made in your behalf, from whatever quarter it may come, to put aside suspicion and jealousy, and, so far as may be, to live peaceably with all men.

It is not my place, nor is it my purpose, to deliver you a lecture upon your future course, but there are one or two things which occur to me as the result of my observation, and it is sometimes useful to know what a friendly outsider has to say of us; for such an one has in some respects—only in some—better opportunities for forming an unbiased judgment.

The illustrious Dr. Thomas Arnold, of England, said long ago in a letter to Mr. Justice Coleridge, "I would give anything to be able to organize a society for drawing attention to the state of the laboring classes throughout the Kingdom. A society might give the alarm and present the facts to the notice of the public. It was thus that Clarkson overthrew the slave trade."

Well, I think you will all agree with me that such a society is not needed now. The alarm has been given, labor organizations have called attention to the wrongs and sufferings of the laboring classes, and the general public can never again forget them. This is one of the good things which labor organizations have accomplished. They have done precisely what Dr. Thomas Arnold wanted done. Strikes have also been useful in drawing attention to facts with which the general public was not familiar, and in forcing people to see things to which they would have preferred to be blind. Strikes have been useful in another way. In uniting laborers in the bonds of brotherhood, and in stimulating them to strike for improved conditions, awakening them at times out of centuries of apathy and indifference, they have had a high educational value. I remember the case of the agricultural laborers of England, who not long ago seemed incapable of thought or resolute action. Their phlegmatic temperament and their own hopelessness about their lot long baffled every effort to elevate them; but in 1873 Joseph Arch, a Dissenting minister, began an agitation among them and finally formed them into an "Agricultural Laborers' Union." Finally they struck for higher wages, and this strike aroused the agricultural laborers of England out of their indifference and kindled new aspirations. To many it was the beginning of some kind of intellectual life. Before, they had been scarcely more than animals; now they were no longer separated from thought, light dawned upon them, they began to be men. From that day to this there is reason to believe that the condition of the agricultural laborers has gradually become more hopeful, and many individuals have received vast indirect benefits from the great strike of the agricultural laborers. All this is true, and I rejoice in the advantages which have come to workingmen in this very way from strikes; but it cannot be emphasized too strongly that in America strikes are no longer needed for such a purpose. I will not say that they are never needed for any purpose, but I will say that no impartial observer and true friend of the laboring classes can fail to regret the vast number of strikes, many of them senseless, which have occurred during the past two years. The cause of labor has been injured immensely thereby, and needless hostility has been aroused against the principle of organization. Now, I know very well, what is not understood by the general public, that these strikes are not instigated by you leaders; that they come, not by reason of what you do, but in spite of your best efforts to prevent them; but I wish, on account of what I see and hear all about me, to urge you to renew your efforts, to redouble your zeal, to prevent foolish strikes; and every unsuccessful strike is a foolish strike. Do not ever encourage a strike, do not ever fail to do your utmost to prevent one, unless you have, on the one hand, an undoubted, real grievance, and, on the other, unless you have some prospect of success.[1] I am sure that for the next few years at least—not to say anything about a more distant future—the fewer strikes you have the better. Canvass the situation thoroughly before striking, and do not, as has so often been done, underestimate the resources of those who must become your opponents in case of strike.

Arbitration has, as many of you assert, doubtless been too often a farce, but the principle is a good one, and every apparently sincere proposition looking to the settlement of controversies between labor and capital by arbitration and conciliation deserves a hearty reception.

One method of avoiding serious strikes is suggested in a provision of the Constitution of the Amalgamated Association of Iron and Steel Workers, which has always seemed to me eminently sensible. It reads as follows: "Should the Executive Committee of the district or division, after deciding the brother victimized, deem the organization unable to sustain a strike for his reinstatement, he shall receive from the Protective Fund of the Association six dollars ($6) per week until another situation has been procured for him either by himself or other members of the Association." This simple, common-sense method of procedure will frequently answer all the ends of justice, and prevent costly strikes. It is not always practicable to carry out this plan of protection, but it should be more generally resorted to. It might in the past have prevented many a disastrous strike.

May I touch upon a delicate point? I mean the relation of union men to non-union men or "scabs." Now, I fully understand your position, and must admit that much can be said in its behalf. You desire the right to choose the companions with whom you will be associated in your work. You think it a hard thing that a non-union man, working right along during troubles with employers, making no contributions to the funds of the union, and undergoing no privations while you and your little ones are well-nigh starving, should, after a successful issue of the strike, step in like others, and enjoy its benefits in higher wages, shorter hours, or removal of abuses like truck stores. It seems to you that he is a selfish man and a contemptible fellow, who will not co-operate with his fellows for the attainment of common ends. I know, too, how hard it is for you to see non-union men take your places, and overthrow your best-laid plans for improving your condition, and gain a selfish advantage for themselves at the expense of the laboring class as a whole. I understand, further, that these so-called "scabs" are often inferior workmen, temporarily used by employers who despise them as heartily as you do, and turn them off as soon as they have carried their point.[2] All this I admit, yet, with the vast majority of friendly but impartial outsiders, I think you go too far in your opposition to non-union men. First, as a mere matter of policy, you should often shut your eyes to things which you do not like, and avoid unfortunate conflicts. Second, it will happen at times that thoroughly good men, willing to do their part in common efforts for improvement in the lot of the laborer, will, from some valid reason, prefer not to join a labor organization. I remember the case of two good men in Baltimore, who, as members of a particular church, on conscientious grounds felt that they could not join a certain powerful organization, and they came to a friend of mine, their pastor, in great distress, desiring to do their duty by their fellows, and yet not prepared to sacrifice a principle which was involved. Now, was this not a hard case? Would it not have been cruel to ostracize these men? I feel sure that you will make no mistake in being more circumspect in your dealings with non-union men.

And now may I say a word about just one more delicate point? I have in mind your relations to the Knights of Labor. I was glad to see what your President, Mr. Gompers, said about the Knights in his opening address. There is room for both organizations, the American Federation of Labor and the Knights of Labor, and you should co-operate harmoniously for the attainment of common ends. It is a poor business when workingmen fight each other. I know of no sadder sight, and I am positive that nothing can more retard the advancement of your cause. The Knights have done some mean things, no doubt, and some of you have suffered at their hands. They were going too far in certain directions, and your success may be regarded as a proof that your organization was really needed. The Knights cannot hope to swallow you, and I do not think you can absorb them. Why not, then, put aside all feelings of personal resentment and ill-will, and help the Knights to carry out the noble principles formulated in their "Declaration of Principles," which are also dear to you? You will not be deceived by the temporary favor with which you meet at the hands of certain influential newspapers. They hate you as ardently as they do the Knights, and simply encourage you to produce a split in the ranks of labor. Your President has told me that when there were two cigarmakers' unions the press similarly encouraged now one, now another, hoping thereby to injure all.[1]

I will say a word about one other matter, not in way of criticism but encouragement. One way to help workingmen to secure good wages is to purchase union-made goods and employ union labor. The low prices paid for work, especially women's work, have often occasioned regret and anxiety on the part of purchasers of goods, and we hear preachers talk about the sin of cheapness. This is absurd and accomplishes nothing. Most of us must buy things cheap, and to get things cheap encourages improvement. Besides, if we pay high prices we have no guarantee that any large portion of what we pay will go to labor. That guarantee, however, is secured by a purchase of union-made goods. Some will refuse this method of helping labor because the unions are not perfect. So some refuse to join the church because of its imperfections. The proper way is to encourage organization in both cases, and to do a man's part to make organizations what we would like them to be. It so happens that I have a good deal of work for printers, and the question with me as to wages and prices is a practical one. I must get cheap work. I cannot avoid this. On the other hand, I want labor to fare well. Consequently I go to a union establishment, convinced that the Union will protect the men. As to the employer, I see no reason why I should not get the cheapest work possible. He is not a poor man, and is quite as good a business man as I. He can protect himself.

I thank you for your attention, and wish you individually prosperity, and your organization a useful career in the future.[2]

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[1] There was loud applause at this point. Perhaps nothing said met with a heartier response. This may surprise some readers of The Christian Union who place reliance in the utterances of the average newspaper. About the truth of the statement that strikes come in spite of the leaders and are forced on them by votes of the men, there can be no doubt. The Hocking Valley strike is one instance. Shortly after this address I was assured by a leading member of a prominent manufacturers' association, probably as well qualified to speak on this point as any one, that it was true that strikes proceeded from the men, not their leaders. In the nature of things it must be so. The leaders well know that if they are not careful their treasuries will be exhausted and the unions go to pieces.

[2] Sometimes men are bribed with higher wages to work during a strike. I remember one case of this nature in a Southern city. The associated employers came to a poor man of influence with his fellows, and promised him high wages and steady employment for the rest of his life if he would prove false to his fellows and break the backbone of the strike by going to work. He consulted a lawyer of high principle, who put the case fairly to him, and he finally said: "No, I cannot do it. I feel that even my employers would despise me if I should turn traitor." In his resolution he was supported by his wife. Where a man like that does yield to temptation—as often happens—is it any wonder that he is hated? In the great strike in the Chicago stockyards, as soon as it was declared off, the "scabs" were turned adrift on the streets by the employers, and many of them had no money to return to their homes. The "scabs" in the Hocking Valley received like treatment.

[1] The supersensibleness of that part of the press which may be called unprincipled is in nothing better illustrated. Nothing is more injurious to employers than wrangles among workingmen, as many employers of cigarmakers well know from sad experience. A large iron man in Pittsburg told me that three-fourths of their difficulties arose from squabbles among the workingmen themselves. It is nonsense for any one to represent the American Federation of Labor as more conservative than the Knights. In many respects they are less so; and in saying this I do not necessarily condemn them. I wish in this place and at this time neither to condemn nor to approve, but to give the readers of The Christian Union an opportunity to pass judgment on the sincerity of a portion of the press. The Knights refused at Minneapolis to lift a finger for the condemned Anarchists. Mr. Gompers, the head of the Federation, interested himself actively in their behalf, and went to Springfield to plead with the Governor for their lives. Some think that he showed himself in this a braver and a truer man than Mr. Powderly in his denunciations of the Anarchists. That question is not at issue. During the past winter a gentleman, now a professor in Harvard University, went with me to hear a lecture by Mr. Gompers, and we were both struck with the fact that the two chief points he made against the Knights were these: they admitted employers to their organization, and they organized "scabs" and worked with them. Far be it from me to kindle animosity between these two bodies. Sometimes it may be advisable to keep out employers, and the animus of the Knights in organizing "scabs" might have been unworthy. All I say is, the press, if sincere, ought to encourage the Knights.

[2] One word more to the readers of The Christian Union. The falsehoods published about labor organizations in general, and just at present about the Knights of Labor in particular, are something astounding. One instance will be given. When the Knights met at Cleveland, Mr. Joseph Buchanan was candidate for a certain position, and when he was defeated it was telegraphed all over the country as "a victory for the radicals," and for one year whenever Mr. Buchanan was mentioned in the press it was as a conservative. Yet he is one of the most radical men in the order, and has been known as such for years. He was an active sympathizer with the Chicago Anarchists, and denounced Powderly for his conservatism. Remember the undisciplined forces with which these men deal and the immensity of the problem they are trying to solve. Be sure that they are a bulwark against anarchy, and but for them our strikes would be more numerous and more violent.

The Home.

OUR DUTY TO OUR MOTHER TONGUE.[1]

By Mrs. B. W. Bellamy.

IN a brilliant essay on the literary influence of academies Mr. Matthew Arnold makes use of the expression, "a sensitive intellectual conscience." He explains his application of it by quoting first the statutes of foundation of the French Academy, beginning, "It shall be the special function of this Academy to work with all possible care and all possible diligence at giving to our language sure rules which shall make it pure, eloquent, and capable of treating the arts and the sciences," a function afterward extended that it might "give the tone, and that a high one, to literature."

He then quotes St. Beuve as saying: "With us in France the first question as to any work of mind is not, Is it pleasing or amusing? or even, Are we touched by it? We ask rather, Are we rightly pleased or amused? Are we justified in applauding it? in a word, Does it harmonize with the rules we have already laid down?"

This fixing of a certain intellectual standard, and this resolve that every mental achievement shall come up to that standard, is thus designated as the work of the intellectual conscience. Under this generic term there are, of course, specific developments. One of these may be called the linguistic conscience, and by this I understand the faculty which perceives the obligations laid upon a speaker by his speech, and the dictates which prompt him to use it with due regard and honor.

Accordingly, in suggesting for discussion "Our Duty to Our Mother Tongue," I ask you to consider first our rich inheritance, the English language—its pedigree, its power, and its promise; to inquire next what are the obligations imposed by a sensitive linguistic conscience upon the inheritors and transmitters of so great a possession; and, lastly, to suggest some means toward the desired end, a large fulfillment of these obligations.

To deal in any profound way with the great theme of language in general, its origin and its development, is as far beyond my purpose to attempt as it would be beyond my ability to perform. I shall not even inquire whether, after the theory of the great lexicographer, language is the direct gift of God to man as much as is the faculty of speech, or whether, after the theory of the great philosopher, it is rather "a city to the building of which each mortal has brought a stone." I shall admit, without a question, that when

> "Adam, first of men,
> To first of women, Eve, thus moving speech,
> Turned him all ear to hear new utterance flow,"

he was greeted in terms of conjugal endearment belonging to some pre-Aryan tongue. We will accept, too, unquestioned, the relationships and affinities said to exist in the great Indo-European family of languages, descendants of the Aryan; and I shall recall to you, first, that comparatively late point of time when the so-called modern languages became factors in the civilization and progress of the world. Among these languages the English was late to appear. Her Aryan ancestry forbids us to consider her a parvenu, but we can, perhaps, best understand her place by a glance at the genesis of her companion tongues as well as at her own.

From the first years of the Christian era to the middle of the fifth century Rome was the Western world. Latin was the language of Rome, and the conclusion is plain. There was but one language for the world of the vanquished, and that was the language of the victor. But the middle of this fifth century saw the downfall of the Western Empire. It came, says a late historian, "not like an earthquake, a fire, or a flood, this downfall of the Roman rule in Italy. It was rather like the gentle fluttering to earth of a withered leaf from a dead tree." Yet its consequences were mighty and far-reaching, touching every point of mediæval and so of modern life. Early among these consequences to be noted for our purpose is the effect upon the Latin tongue. Horde after horde of barbarians swept over Italy, bringing each his own dialect, rough, barbarous—in a word, Teutonic. Under these successive shocks the Latin suffered much, "assimilating little, but making large concessions."

There was a time, says Sismondi, when it must almost be supposed that the nations of Europe were without a language, and when "the Sybil of the Renaissance kept offering in vain her books to feudal Europe."

From the fifth to the tenth century, in the seething mass of all tribes, classes, and conditions of men, the old speech was lost, and there were no conditions stable enough to develop the new.

"But at length," and now I quote Symonds, "out of chaos came order. Communities drew together, and fixed their boundaries. Individual interests were merged in those of the State. Individual dialects became common speech, and the first polished languages of Europe came into being"—the Provençal, the Langue d'Oui, the Castilian; the Portuguese and the Italian following each other in quick succession.

Meanwhile, on the other side of the English Channel, forces in some respects similar were at work.

The downfall of the Western Empire withdrew the Romans from Britain. There slowly, through the centuries, Celtic legacies from the earliest inhabitants; dialects of the Jutes, Angles, and Saxons, the real body of the English tongue; Latin of the military period; ecclesiastical and provincial Latin; Danish and Scandinavian from the invasions of the eighth and tenth centuries; and, lastly, the great mass of Norman French, were fused and welded together, and there emerged what we may borrow the language of Dante to describe as "our illustrious, cardinal, courtly, curial mother tongue."

Five hundred years have passed since Chaucer set his seal upon the English speech, and now the last has become first, and the English stands side by side with the Greek, one leading the modern as does the other the classic world of tongues.

We find ourselves in possession of a language rich, copious, flexible. Not homogeneous like the Greek, yet with a large store of primitives. Not having the power to form many-syllabled compounds, yet capable of developing from internal and alien sources an almost indefinite scientific terminology. Less polysyllabic than the German, and less unwieldy; less guttural, more melodious. Not so polished and rapier-like as the French; more weighty, more serene. It is the language of the poet—of the narrative of Chaucer, the romance of Spenser, the drama of Shakespeare, the epic of Milton; and where, even in Italy, their native soil, will you find a more glorious group of sonnets than Shakespeare's

> "Let me not to the marriage of true minds,"

and that other, less read but not less fine,

> "That time of year thou may'st in me behold;"

with Milton's sonnet on his blindness, Keats's on Chapman's Homer, and that sonnet which Coleridge pronounces the finest in our language, Blanco White's "Mysterious Night."

Theology offers in this tongue the lore of Hooker, of Hall, of Jeremy Taylor—"the Shakespeare of divines." History and philosophy find it a worthy vehicle; science sets forth through its lucid medium late and great discoveries; and oratory boasts not only the great speeches of Burke and Chatham, of Webster and Clay, but that last and noble rival of them all, the address of Abraham Lincoln at Gettysburg.

In a word, we may well say of it, with Sir Philip Sidney, "The uttering sweetly and properly the conceite of the minde, which is the true ende of speech, this it hath equally with any tongue in the whole world."

So much of its pedigree and its power. If we consider its promise, we have but to read Fiske and Freeman to be carried away with their enthusiasm; to believe that the close of another century will find English the language of eight hundreds of millions of people; that peaceful victories will again impose a language upon the vanquished, and that the English will become what the Latin was, the language of the world. Nay, that it will become what the Latin never dreamed of being:

> "Regions Cæsar never knew
> Its posterity shall sway;
> Where his eagles never flew
> None invincible as they."

We have now reached the point in our discussion where we are to inquire what are the duties to which, in view of this possession of the past, the present, and the future, we are bound by our linguistic conscience. Such duties are, I think, strictly analogous to those imposed by the moral conscience. Certain of them are primary, rudimentary, and, like telling the truth and doing no murder, to be expected from all civilized members of society. Such a duty it is not to violate the decencies of the language. Given an English grammar and the chance to study it, and we are bound to abide by the rules laid down therein. Yet, if this be true, surely many people, many "educated" people, must have lax linguistic consciences. Otherwise, how does it happen that such expressions as "he don't," "those sort of things," "if I was you," "much of any," and the like, are so thoroughly familiar to our ears? Why are so many fair sentences wrecked on the shoal of the indefinite pronoun? Why will so many morally worthy but linguistically sinful people say, "Every one knows where their own shoe pinches," and "One cannot always trust their dearest friends"? These are hypothetical illustrations of my point. Let me read you some actual ones.

I received the other day from Boston the "Esoteric," "a magazine of advanced and practical esoteric thought." It contains the following advertisement, or rather publisher's notice:

"The September number has brought us many encouraging letters and words of approval, as well as a large accession to our subscription list, for all of which we are duly grateful, and shall earnestly strive to merit the same. Let each one do what they can to secure new subscribers. We are anxious to place the 'Esoteric' in the hands of all seekers after higher life and unfoldment, and will gladly send a sample copy to any friend whom you think will appreciate the same. Kindly send us the address of all who are seeking for the light."

Surely, if esoteric light can shine through such grammatical darkness, it must be of more than forty-candle power!

Another pamphlet, and again, I believe, a Boston one, was sent me a short time ago to introduce, not esoteric light, but hygienic underwear. One article is described as follows: "The copper coiled wire bustle is the most sanitary, most desirable, least injurious and shapely bustle in the market." Now, while our knowledge of the Boston bustle leads us to believe implicitly in the truth of the statement, what can we think of the language in which it is described when we remember that it emanates from the very shades of the Harvard Annex! And this reminds me that an eminent professor of a dead language in that famous University once said to me, "Shall I sit side of you?" and that I knew a deacon in a Massachusetts town, not far from Boston, who rose in a town meeting to advocate a free library, and began, "It has long been my opinion, which I still continue to do so is, that we need a library in this town."

In a brilliant, influential, and widely circulated journal devoted to the spread of moral teaching I came upon the following letter. It purports to be written by a charming society girl, daughter of a wealthy man, who offers her services in the kitchen of an acquaintance at a time when the "help" is fractious:

"Yours of the 21st duly received, and it is with great sorrow that I answer that it will be utterly impossible for me to take part in the Milkmaids' Festival. Perhaps I can be there to attend the affair, but then again maybe not even that. Now I will explain the 'wherefore.' The lady friend that perhaps you heard me speak of is and has been very sick for the past week. She could not get any help, and, being a great friend of Lizzie's (her sister-in law) and mine too, I offered my little assistance for a short time. Her husband has written to her mother in Canada to come out immediately, but don't as yet know the exact day she will arrive. I am the cook, consequently, and though I want to come to L—— fearfully, I will be obliged to forego that pleasure; but will you please tell me when it is to be? I have just got my dinner dishes washed, and I am sleepy as usual, so this letter must be short. I have to hustle to make all ends meet."

Now, here are four violations of the simplest rules of grammar, and three rhetorical errors, in a short note intended to teach a high moral lesson. But, I ask, by what right do editors seek to cultivate one faculty at the expense of another? to stimulate the moral conscience to the detriment, if not to the entire ruin, of the linguistic conscience? How does the editor of the "Century" justify himself in printing, as he does in a late issue: "The party had been *that* long gone to take part in a new work"? And does that critical journal the "Epoch" really become responsible for—"One would suppose *that*, as our postmen have a gray livery and our policemen a dark blue, *that* the head of the State Department would have invented something lively for our envoys"? Perhaps it is too much to expect that the great daily papers, in the rush and hurry of publication, should be free from such ignorant or careless mistakes. It is certainly not too much to demand from those more leisurely journals which claim literary merit and influence. Let us not be deceived. These errors on the part of people who should know better are not mere lapses of the tongue or lapses of the pen; they are linguistic sins.

But, again, we are bound to advance beyond these primary duties to other and broader ones. We are bound to study the niceties of expression and pronunciation, to cultivate a spirit of inquiry, to ask ourselves shall we say squ*o*llor or squ*a*lor, *a*bdomen or ab*d*omen, gladiolus or gladiolus. Shall we say, "You had better," or "You would better"? "I don't feel like doing it," or "I don't feel inclined to do it"? And shall we let Howells laugh us out of saying, "She thinks everything of you" and "I want you should know it"?

The English has probably a larger vocabulary than any modern tongue—a vocabulary of a hundred thousand words. Yet it is said that people ordinarily use less than one thousand of these words. Here, then, is a very plain duty. We are bound to enlarge our vocabularies; to study synonyms; to secure delicate shades of expression; to arrive at philosophic precision. Fancy Aspasia speaking rustic Greek, or Madame de Staël provincial French! Think of those Greek women in Constantinople who, Gibbon says, were for a long time the genuine conservators of the Greek language in its purity. They will, I think, remind us of one

[1] An address delivered before the Meridian Club of New York.

more duty, and one which perhaps includes all the others—the duty to banish as a fetich our knowledge of any foreign tongue, and to elevate our knowledge of our own tongue into the rank of an accomplishment.

The means toward this end are many. Early among them I should place the training of a child from his first syllables to a strict use of language. Many a woman will whip a child for telling a lie who will permit the same child to tell the truth ungrammatically without a qualm. But a child who has been told a dozen times that to say "It is me" is to violate the laws of his language, and who says for the thirteenth time "It is me," would better be disciplined for the good of his linguistic conscience. A hundred women will investigate the moral character of the books their children read to one who will consider the language in which this teaching is conveyed. But any one who looks into the average Sunday-school book with this in mind will, I am sure, banish it forever with the rest of the pap served out to children, and will begin to give them all they will take of sound and substantial literature.

In the Louvre there is a fine picture by Poussin; a holy family in which the Madonna holds the child, who is fed by attendant angels. The legend is the passage from Isaiah: "Butter and honey shall he eat, that he may learn to choose the good and reject the evil." I would lay this lesson to heart, and let children from the very beginning eat only of the best, that they may learn "*reprobare malum et eligere bonum.*"

I would train the ear; and, to do this, I would by every means in my power train and cultivate the memory. This is, I know, an obsolete theory in education. One after another, things to be learned by rote have been discarded, until I am told that even the alphabet and the tables are trembling in their strongholds.

Nevertheless, no raticcination will give the ear that satisfaction in and eagerness for nervous, vigorous, sonorous English which comes from committing to memory great passages of English poetry and of English prose. For it is from the masters that we learn the grand capacities and potentialities of our native speech, and we may well aspire with one of those mighty ones toward the time, perhaps not far distant, when "our feeble tongue" shall renew and rival "that large utterance of the early gods."

THE FULLNESS OF LIFE.

THERE are few of us who do not feel a greater or less interest in the reforming of the divorce laws of our several States, so that there shall be a uniformity that will prevent the anomalous sight of a wife and children in one State that would be deprived of their legal rights were they to change their residence to an adjoining town in another State, though it were less than an hour's ride from their home. This condition of affairs arouses our righteous indignation, while many are blind to the parting asunder of those whom God hath joined together, though one of the twain over whom the priestly hands were held.

No legal divorce ever separated two more completely than has loss of sympathy, difference of aim, lack of confidence.

We live in a Christian age; we send money to win the heathen from his gods; but in thousands of homes there are altars raised to gods so greedy, so rapacious, that they devour the time, the interest, and, so far as manifestation is concerned, the affection, of their worshipers.

The strange part of this idol worship is that the worshiper is so unconscious of the idol's presence.

A young couple marry; they establish a home. As they enter its portals for the first time, exquisite joy thrills their souls. It is the temple in which they will enshrine their mutual love, hope, aspiration. It will be the Mecca of their mutual joy, sacred to them and the friends chosen to add to or receive of its spiritual sunshine. As they go through its rooms, no shadow of hidden idol is thrown over its radiance.

The months glide on, and each month an idol's shadow, whose first faint film was not recognized, has grown more dense, till at times it fills the whole house with its intangible presence. The idol has only one devotee—the wife. The house has become an idol, worshiped daily with cloth and brush till life holds nothing that receives the same expression of devotion. It is preserved from the sunshine and saved from the moth at the expense of the heart and brain of the mistress.

Every spare moment is giving to decorating the idol of her heart, or giving it a background from which it will stand out with every shade and curve of beauty in its best light. There is no money for books or music or the graces of life, except as they take form for the idol's adornment. No response comes from this idol; devotion to its care brings no satisfaction, for the reason that what is aimed at—perfection—is never reached. Like the god of brass with its hidden fire, it consumes its offerings, to create the frenzy of desire to feed it still more. No rest does it give; there is no end to its demands, and its most faithful worshiper is the first to fall in its service.

A bright, clever girl married a man whose income enabled them, without any embarrassment, to keep two servants. Not long after their marriage the wife began to give evidence of nervous irritation. Her beauty began to fade. She was so busy that a social call from a friend seemed to interfere with her plans so seriously as to embarrass her during a call; this feeling was emphasized on her callers, for they were always forced to wait for her appearance, and when she appeared there were evidences of a hasty toilet. Her circle of friends lost sight of her except in hurried glimpses. Two who loved her well were at last moved to comment, "What is the matter with Alice?" "Do you not know? She is possessed by a clean devil!" The secret was revealed. Friends, cultivation, accomplishments, and, as was found later, love, were offered to this idol. No divorce was needed; the severance was complete. Dress is the idol that receives the worship in other homes. Happiness that comes from a mind at ease is offered without shrinking to its shrine. Fortunate indeed is the family worshiping this idol if a mantle of disgrace do not cover them before the idol is satisfied.

These idols overshadow the genius of the home—Love—and take the first place. The husband learns to take the second place. Some do it resignedly, for they find themselves in line with so many of their fellows; others rebelliously, finally to find resource outside of their own home.

It is pitiful to see women living on husks who might be the partakers at a daily feast of consecrated love. They push the cup of happiness from their lips, to sip the dregs of petty activities that poison and dry up the fountains of affection.

You ask, "Is it not the office of love to serve?" Yes, but the service must be such as gratifies the being we serve. The fullest measure of love the world has ever seen was God manifested in the Son who came not to be ministered unto but to minister. And this ministry was not that which gave him pleasure, satisfaction, but that which gave to others the power to reach their highest good. Is not that the office of love? Every impediment a wife places in the way of her husband's progress is a shadow resting on the perfectness of her love. She owes to him, because she loves him, a mind unfettered by any burdens of her own making. She owes him, because she loves him, a body unfettered by physical imperfections, the growth of unnecessary work. To him she should bring the best she has to give of her whole being, because the perfection of love is unblemished service, gladly, freely offered. And this does not mean loss of individuality. No service offered in love consecrated to another, offered with a spiritual conception of love, ever failed to bring a richer life to both the giver and receiver. Nothing so thoroughly obliterates individuality as do petty activities chosen to fill time or gratify a taste that ministers only to one's own gratification.

Love founded on spiritual comprehension of its office liberates man or woman from the bonds of selfish slavery into the realms of spiritual growth, that ceases only in the measure of eternity. For God is love.

HINTS.

MAY I give to your readers a few hints that have given great relief to a dear sufferer?

Unless a sick person who is very emaciated can have a water bed—and these are sometimes disagreeable, causing a sensation of seasickness—it seems almost impossible to make the invalid comfortable.

The best thing one can do is to make a case of soft, unbleached cloth the size of a single bed, and put in it eight or ten pounds of the best hair, which can easily be tucked in on an extension table. On a double bed this can be placed on one side and the patient drawn on to it. When it is possible to have two such beds, one can always be airing, and, when necessary, the hair can be picked over.

Very few persons know the remarkable potency of clam juice in cases of loss of appetite or failure of the stomach to retain food. Hot milk added, but not cooked in, or it may curdle, and rolled crackers are an improvement.

Ice pounded fine in a towel is a great relief in diphtheria, or any case where the mouth is dry. Glycerine or gum-arabic in water, used to moisten the lips, is good.

Unspeakable comfort was given an invalid by hanging a curtain across the room, shutting off the draft from the door, and also the wearisomeness of seeing persons passing back and forth in the hall and doing the many things often necessarily done in the sick-room. Of course a screen, if it can be had, is useful. Conversation should, if possible, never be between visitors and nurses, but always addressed to the invalid in soft, distinct tones, and not continuous—short sentences and pauses. And it would hardly seem necessary to say that our anxieties, fatigues, and annoyances should all be left outside.

Unless we had heard it, one would scarcely believe that a husband, who had for weeks devoted himself to the care of the suffering mother of his brood of little ones, should bring on a relapse that may prove fatal by remarking to a friend, in the presence of this faithful wife, that the enforced absence from his business of a traveling agent by this long illness was a loss to him of hundreds of dollars. Did he need to remind her of what he could see was retarding her recovery?—the consciousness of this loss and of the accumulation of bills for nurses and doctors, knowing, as she does, the weeks and months before her of enforced idleness?

A READER.

WASTE WITHOUT NEED.

SOME one has recently said that this is the age of women. It may also be said it is the age of nerves. What connection there is between the two we leave the physico psychologist to discover.

The individual not suffering from some form of nervous disease is to be envied or emulated. For he has a physique that defies the wear and tear of the times, or wisdom that deserves more than respect. James Muir Howie, in a recent article in the "Nineteenth Century", on The Nerve Rest Cure, says, in part:

"As there are many degrees of nervous exhaustion, so are there many methods of restoration. What would be pleasant exercise to one might prove laborious exertion to another, and what would be soothing to one might be irritating to another. In all cases, however, complete nerve rest implies *the maintenance of agreeable sensation and the avoidance of nervous agitation.* It may not be possible to obtain such absolute rest as is here indicated, but the aim of treatment is to secure as near an approach to it as can be attained by legitimate means. No means is used which might injure the general health.

"The fact that women are more liable than men to the severer forms of nervous exhaustion is one reason why the cases quoted in these pages are chiefly those of women. Another reason is that, in men, it is rarely possible to study this stage of the disease uncomplicated by the effects of alcoholic indulgence. Most men who find themselves becoming victims of nervousness endeavor to escape the worries of life by taking refuge in drink; so that they usually bring upon themselves other diseases of alcoholic origin. In women this was not formerly the habit, but there is reason to believe that the late increase of inebriety among them is largely due to the spread of nervous exhaustion. On the other hand, there are many cases in both sexes where alcoholic indulgence has undoubtedly been the chief cause of the ailment.

"Although the most severe forms of this disease have alone been discussed, it must not be supposed that milder forms do not also require special nerve rest. This cannot be secured without more or less change being made in the ordinary mode of life. Nervous agitation is the chief cause of nervous exhaustion. It is *almost* impossible even for a healthy man to avoid a certain amount of agitation in connection with his affairs, while for the nervous man it is *absolutely* impossible. For the latter, therefore, a frequent holiday is essential. The way of spending such a holiday is a matter of urgent importance.

"Many nervous sufferers return home worse than when they left. They climb mountains in Switzerland when they ought to be loitering on the seashore or lounging the deck of an ocean steamer. They rise early 'to make the best of to day' when they had better lie several hours longer to fix the benefits of yesterday. Like the unskilled rider, who dismounts for relief, they are frequently driven to bed to recover from their holiday exertions.

"The amount of exercise must be regulated by its effects on head or spine. Mere muscular fatigue may be overcome by regular walking, but nervous fatigue must be entirely avoided. If the patient cannot take sufficient exercise to sustain his appetite and digestion, he had better undergo an hour's massage daily. And when he has once gained the power of walking from five to ten miles a day without fatigue of head or spine, he ought, by constant practice, to endeavor to retain it.

"There is no better preventive of nervous exhaustion than regular, unhurried, muscular exercise. If we could moderate our hurry, lessen our worry, and increase our open-air exercise, a large portion of nervous diseases would be abolished.

"For those who cannot get a sufficient holiday the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest-worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we cannot avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks.

"Even an hour's seclusion after a good lunch will deprive a hurried, anxious day of much of its injury. The nerves

can often be overcome by stratagem when they refuse to be controlled by strength of will."

Many of the suggestions are such as any person of judgment may act upon. Is it not unmoral to deprive one's self of working force by neglecting or refusing to take the rest that will increase and prolong those very forces?

DINING ITINERANCY.

VARIETY, so they tell us, is the spice of life. And while each of us has, no doubt, been in certain conditions that we think would have been delightful enough to have lasted forever, yet we have many times been placed in conditions where the most sudden change, short of absolute disaster, would have been most welcome. What is more stupid than an uninteresting companion at dinner?—to be compelled to sit through course after course with one in whom you can find no response, with whom there is no common ground of meeting? Evidently a Southern gentleman has found a relief from this state of affairs, if the following incident is correctly reported:

"After the soup had been served, and just prior to serving the next course, the host gave his signal and rose from his seat, as did every other gentleman at the table, all the ladies remaining seated. Each gentleman then moved to the next gentleman's seat to his right. When this was first done, the ladies, not being let into the secret, were very much surprised at the unusual conduct of the gentlemen, and could not at once comprehend the meaning of it; but when they gathered its full intent, and the charm there was in it, it was decidedly gratifying to note the merriment and interest with which they received the innovation. Just prior to the commencement of the next course the host gave his signal again, and each gentleman again moved one gentleman's seat to his right, and so on. The entire setting of the courses was so harmoniously arranged that at the close of the dinner each gentleman had visited, for a short space, every lady at the table, and had at last returned to her whom he had escorted in to dinner."

There might be conditions under which this system of itinerancy would be very embarrassing, if not disastrous.

One would not enjoy having to stop in the midst of expressing a long-cherished sentiment to a most attentive and sympathetic listener; the fortunate companion of an entertaining conversationalist would not enjoy an interruption; the two hearts learning to beat as one would prefer to gaze into each other's faces. But to the unfortunate two who are suspended over the middle ground of indifference or antagonism, what a relief is the host's signal that gives liberty! This custom will not become general, but would it not be delightful to the lion of the evening who is expected to thrill the company by his wit or wisdom? Would he not welcome this opportunity? He could then prepare his set phrases and skillfully lead the conversation into the channels where his little barks would float without the mental effort necessary for a long voyage in which he must guide another's freight.

OUR YOUNG FOLKS.

[A prize of a book will be given for the most correct and carefully written list of authors of the Valentines. Prize announced March 2.—Eds.]

AUNT JANE'S VALENTINE PARTY.

By Elizabeth Locke.

WHENEVER I get into trouble I go straight to Aunt Jane to help me out. She lives with my grandfather in the big white house with Corinthian columns, and with elm trees in the yard. She has a little room behind the parlors where she keeps her plants and her bird and her sewing work. All her old women come there to get help. So do the boys in her Sunday-school class, and so do I.

The other day I went in on my way home from school. I had to wait while she talked to Mrs. Green for the twentieth time this winter about her rheumatism and gave her flannel for bandages. Then came my turn to air my afflictions. "Aunty," I said, "what can I do to entertain the girls in our History Club? You know we've voted that, besides our lesson meetings every week, each girl shall have a pleasure meeting once in the winter. Now, it's my turn week after next, and you must think of something for me to do that's different! Father and mother are going away, but they say I can do anything you approve."

I did feel provoked when I saw our rector, Mr. Lee, coming up to the side door just then, but Aunty said she must talk to him about business, and if I would come over in the evening she might have thought up something. I went, of course, and she had a little plan all arranged for me. It reminded me of the bandages for Mrs. Green's rheumatism—all tied up, ready for an attack.

She said. "Put off your party until the 14th of February, and then have a Valentine party."

"But, Aunty," I said, "that's as old as the hills. We've had two in the village already—silly things, with just valentines given to each girl and jokes in them about the boys we know—horrid!"

"But my party would be a little different," said Aunt Jane. Then she explained, and I tried it, and it was a grand success, so perhaps you would like to hear about it and try it yourselves next year.

I invited all our History Club, my six dearest friends, to tea at seven o'clock, and their brothers to come in at nine.

I had a photograph of a great gate of a church in Rome, lent to Aunty by the rector, and this I put on the easel, with smilax over it. Then I had seven long ribbons, of bright colors, hung across the top of the door between the parlor and the library.

I put fourteen pieces of paper and fourteen bits of clay on a plate, filled the big Japanese bowl with water, and set them all on the parlor table. On a little table at the side I had fourteen packages tied up in white tissue paper with narrow blue ribbon made into true-lovers' knots, and covered with a silk scarf.

On the tea-table I had the best china, of course, and a little bouquet at each plate, and with it a letter addressed to the girl who was to sit there; and then I was ready for my party.

The girls came early, and brought their fancy-work. They were crazy to know what all the things meant, but I wouldn't tell them until nearly tea time; then I said: "Young ladies, you mustn't forget that it is the rule of this Club to have something to improve our minds at every meeting, so I will now read a little paper on St. Valentine's Day.

"St. Valentine was a priest and martyr of Rome. He was put to death in the third century. It is said that he was first beaten with clubs and then beheaded and that his remains were kept in the church of St. Praxedes at Rome. This photograph which you see on the easel is a picture of one of its gates, now called the Porta del Popolo, but first named the Porta Valentini, or Gate of Valentine. No one knows why Valentine's Day has so many old traditions and customs connected with it, but it is sometimes explained in this way:

"The Romans celebrated some feasts called the Supercalia in February, and one of their customs at this time was to put the names of young women into a box and to have them drawn out by young men, to decide whom they should marry. The early Christians put the names of saints instead of those of women, and had the drawing on Valentine's Day because it came at the same time as the Supercalia, and they wanted people to give up pagan customs and take up Christian ones instead.

"This may not be true!

"It is said that on Valentine's Day all the birds choose their mates; and several of the poets have written about this fact. Among them are Chaucer, Drayton, Donne, and Herrick.

"The Roman calendar says on the 14th of February, '*Manes nocte vagari credentur*'—Ghosts are believed to walk this night (I have to translate because Carrie Cook doesn't study Latin, poor thing!).

"It is said that in Scotland, long ago, it was the custom on St. Valentine's Day for people to give each other presents. In the diary of Mr. Pepys, which is a famous diary of the time of Charles II, he says that he and his wife were both "chosen valentines," so at that time they must have been for married people, as well as for boys and girls. He says that the Duchess of Richmond had two Valentine gifts; one from the Duke of York, a jewel worth £800, and a ring from another lord, worth £300. Of late years the principal fashion on Valentine's Day has been to send letters, not signed by the writer's own name, but only 'Valentine.' Also we are told that the Saxons called February *Sol-Monath*, or pancake month, because in this month they offered cakes to the sun, in honor of his growing power. I hope you will excuse my paper for sounding so much like a composition, and will please walk out to tea, at which we will celebrate the two last-named customs."

Then we all went into the dining-room, and there, on our plates, were cunning little pancakes, spread with raspberry jam. After we had eaten these, and were waiting for the next course, we opened the letters. They were valentines, supposed to be written by the characters we had studied about in our History Club. Each girl read hers aloud, and guessed who was the sender. Can you tell?

Carrie Cook read first:

I.

In olden time, when lord would win
Some gracious lady's favor,
He brought a gage of love and truth,
And this, as token, gave her.
I bring you as my proudest boast
Nothing! Will you receive it?
'Twill give you honor and renown.
But, if you take or leave it,
Pray tell me who you think I am,
Whom naught has given mighty fame.

Then came Mabel Farnham:

II.

Lady, if you will hear my vows,
I fain would know it.
Will you accept, as Valentine,
"The poets' poet"?

Then Ruth Wilber:

III.

Can you tell me what my name is,
Lady mine?
Can you tell me what my fame is,
Lady mine?
Look aloft and see the dome
Sweep the sky like crest of foam.
Hark! from out the mighty towers,
How the bells ring forth the hours!
Yet you cannot tell my name,
Lady mine?
Then a little bird must whisper,
Valentine.

The next was Jessie Snow's:

IV.

Lady of many gifts, to you
I offer all the gifts I own—
The artist's eye, the sculptor's touch,
The poet's deep, melodious tone.
Standing upon that mighty strand
The Past, I offer you the hand
Which wrote above its best creations,
"Genius is eternal patience."

Then came Mary Belford:

V.

Do you remember how
In a dark hour unwary
I lived and loved and died
With Mary?

Do you remember how
With touch like fairy
I drew sweet music forth
For Mary?

Then of kind word and thought
Pray be not chary.
Still let me love and play
To Mary.

Then Miriam Goodnow:

VI.

Now westward ho, my mariners all!
Up anchor and away!
Let our jolly boat, on the waves afloat,
O'er the crested foam have sway!
Let young and old who thirst for gold
Bide straightly here at home,
But who seeks fame and a glorious name,
Why, shipmates, bid him come!

We are off again for the Spanish Main
In our good ship of the line;
And, lady, if you seek a lover true,
Come sail with your Valentine.

Last of all was my own:

If manners make the man,
Bear witness, maiden mine,
How very great a man
Must be your Valentine;
For all the world acknowledge me
"*Sans peur et sans reproche*" to be.

After these were all read and guessed we finished tea and were ready for the boys. When they came we first wrote our names on the pieces of paper on the table, rolled them up in clay, and dropped them into the water; the first two that rose to the top danced together. Then we shut the door between the parlor and library with the ribbons on it, all the boys on one side and the girls on the other. When the door was opened those who were holding the ends of the same ribbon danced together again, and so we celebrated two more old Valentine's Day customs. Last of all we went to the side table, put our hands under the scarf, and drew out the little packages, each of which had a small gift in it, like the Scotch people's plan. Then we had some cake and ice cream, and the party was over.

But, after all the boys and girls were gone, I heard a little tap at the sitting-room door. I opened it, and there stood Aunt Jane and the rector, and what do you think she said? Why, she blushed as red as red could be, and said, "My dear, while I was sending you all those imaginary valentines, do you know I had a real one of my own?"

She is going to marry Mr. Lee.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

—[Longfellow.

I am satisfied;
I dare not ask; I know not what is best;
God hath already said what shall betide.

—[Longfellow.

HOUSE-BUILDING AND HOUSE-KEEPING FOR BOYS AND GIRLS.

IV.—THE OUTSIDE OF THE HOUSE.

By Mary Taylor Bissell, M D.

WE have a fine covering for our house, which we call the skin. It is so strong and elastic that it is admirably suited to protect the muscles and nerves and blood-vessels which underlie it, while its soft texture and delicate coloring beautify the body.

But the skin has other important uses. It assists in ridding the body of some of those poisonous substances which are constantly forming in it, and which, if they were allowed to remain there, could only injure our health.

How does the skin carry these substances out of the body?

The skin is composed of two distinct layers. The outer one is formed of tiny flat scales or cells. You have seen some of these dry scales on your skin after bathing. They are constantly growing and falling off.

The second layer of the skin is tougher, and made of fibers intertwined. This is the part of the skin or hide of an animal that is tanned in a tannery. The materials used in the tannery toughen the skin and make it strong. In this layer of the skin run some of the tiny capillary blood-pipes of which we have spoken. It is the red blood running in these pipes which shows through the skin and gives to it its pink or reddish hue.

There are other very important tubes in the skin which we call sweat-glands. These are too small to be seen without a microscope. They open on the surface of the skin by tiny mouths, and, running down into its deep layers, are coiled up there like a skein of tangled silk. There are about two and a half millions of these glands opening on the skin, and it is through their means that the skin throws out the poisonous matters of the body.

They also help to keep the body cool, as they are continually pouring out upon the skin a certain amount of perspiration.

Perspiration is composed of water and of these poisonous substances already mentioned.

We do not always notice this perspiration, because it is constantly evaporating; but when you play hard and get very hot these glands work harder and throw out more water or perspiration, part of which evaporates and thus prevents the body from becoming overheated, and part of which remains on the skin, where it becomes apparent.

Unfortunately, the solid poisonous substances do not evaporate with the water; so, although they are, happily, out of the body, they are still on the skin, and, if not removed, they choke up the mouths of these little glands and prevent their carrying on their good work.

The natural way to remove them is to bathe the body frequently. So you see we must bathe, not only for pleasure and to rid the skin of the dust which gathers on it from without, but also to remove these other unhealthy substances which come from within.

There is still another set of glands in the skin, whose duty it is to furnish the skin with sufficient oil to render it soft and pliable. As you know, hairs grow out of the skin, and it may surprise you to know that hairs are made of precisely the same kind of tiny scales as form the upper layer of the skin itself, the only difference being in their arrangement. While the cells in our skin are arranged in horizontal layers, in the hair they run longitudinally. You may wonder why, if the material is the same, the color of the skin is so different from that of the hair. It is only because there is a larger amount of coloring matter or pigment in the hair; but the skin has also a certain quantity, which differs in different races. The white race have a small amount; the colored race only a little more, in the lower layers of the skin. In dark hair there is rather more pigment than in light.

The nails, as well as the hair, are likewise made of the same sort of dry, thin scales as are found in the skin. The nails have no blood-vessels running in them, which accounts for their whiteness.

The skin is of great service to us in another way. A great many little nerves are located in it, and they teach us a great many things. When we take hold of any object we say we feel it, and we know at once by touching it whether it is hot or cold, wet or dry, rough or smooth, and so on. This information we can only gain by the nerves of the skin. Some parts of the skin are more sensitive than others; that is, they teach us about these external objects more quickly and more accurately. The skin on the ends of our fingers is particularly sensitive, as you know, for with our finger-tips we can readily discover the shape and quality of an object, even if the eyes be closed; while if the same object were placed on the skin of the back or the leg, and the eyes closed at the same time, we would be quite unable to describe its shape.

Blind children are obliged to depend upon their fingers entirely in order to learn the shape and quality of the objects they touch, and by this constant practice the skin on their fingers becomes extremely sensitive, so that they frequently learn more with their finger-tips only than other children know who have both eyes and fingers to help them.

Some parts of the skin are much more sensitive to heat than others. A hot body on the tongue or the fingers is more keenly felt than the same object would be if it touched the back. Some portions of the skin seem set apart to teach us taste, as the tongue and the lips.

So you can see how many good services the skin renders to us. It covers the body smoothly like a glove, fitting into all of its inequalities, and preventing injuries from without; it makes the body more beautiful by its delicate coloring; it helps to preserve our health by removing from the body poisonous substances which would otherwise accumulate to our injury; through the work of its sweat-glands it prevents overheating in the hot season, and through its nerves we gain information about the objects around us. And for all of this service do you not think it deserves good care?

If the skin could speak it would certainly ask for three things, and possibly more.

The first thing would be fresh water, externally applied, and plenty of it.

The little dab of cold water that it gets on the face and hands two or three times a day from boys and girls who "hate to wash" must seem a stingy allowance to the skin, after all its hard work for us, and if it could speak I am certain that a cool sponging every day over the entire surface of the body would be the least it would ask for.

Then I fancy it would say something about the benefit of plenty of outdoor exercise as a help toward keeping it fresh and fair, and I know that it would beg very anxiously, especially if it were a skin that had to live in this changeable climate, for suitably warm clothing, that it might not be suddenly chilled when overheated by sitting in draughts, and so on. For of course all of these glands and nerves and blood-vessels cannot work properly if they are chilly or half frozen. But it cannot speak, alas!

FRAU SCHNEIDER.

THERE is sorrow in Leipsic, for what will be done for sick and wounded dolls now? Frau Emma Friederike Schneider, the most famous doll doctor in the world, has just died. No doll ever got beyond her skill. In fact, the worse the case, the more deeply she became interested, as does any skilled physician. Frau Schneider has been physician to dolls for fifty years. Just think, in that time how many little girls she has made happy by restoring their darlings to them entirely well! When you visited her office you were compelled to stand, for all the chairs and sofas were occupied by the dolls brought there for treatment. Dolls without legs or arms; dolls who only needed wigs; dolls with half their heads gone; dolls with one or both eyes gone; dolls so thin that clothes could not be made to fit them, but who, after passing through Frau Schneider's skillful hands, would be returned plump and round enough to suit the most fastidious little mamma. Every doll went out of the Frau's hands as good as new. What more can be said of her skill? No doubt the little mammas in Leipsic are trembling with fear for their precious darlings, who, if broken, will have to be treated by some ordinary toy mender as are the dolls of the children the world over.

HOW THEY LEARNED IT.

By Lillian W. Betts.

"YES, I know mamma said we must not go on the ice yesterday, but that does not mean we must never go on the ice, I'm sure," said Fred, in his most positive manner, to Mary, who was gazing wistfully over the meadow that had been flooded to make ice.

"No, but I think she meant that we must not go until she said we might. I wish she were home!" and Mary looked at the big house on the hill that showed its chimneys above the tops of the trees.

"Girls are the biggest cowards, and haven't any sense! I suppose you'd like to go skating next July! The winter is half gone, and we've only been skating two Saturdays, and now, when the ice is clear and strong, you refuse to go!" And Fred kicked the snow angrily, while his eyes flashed.

"Fred, I do want to go just as much as you do, but mamma would be so worried if she knew we were on the ice," said Mary, gently.

"How is she to know we are on the ice? She is fifty miles away, goosey! We can tell her when she comes back," and Fred looked persuasively at Mary. She turned determinedly to go up the hill, at the top of which was their beautiful home.

Fred and Mary Hallock were the only children of a wise and loving father and mother, who at the time this story opens had gone to visit Mrs. Hallock's mother, who had been ill all winter. Mr. and Mrs. Hallock were to remain a week, and though but one day had passed, the children missed sadly the gentle, firm voice that helped them to settle all questions.

Fred followed Mary slowly up the hill and into the house, for he had by no means given up the idea that Mary would yield and go skating with him.

They went into the kitchen, where Lizzie, the cook, gave them a lunch.

"Lizzie, do you not think the ice will bear to-day?" asked Fred, confidently.

"La, yes, child, I should think 'twould, round the edges 't any rate," answered Lizzie, who made it a point to answer the children's questions in the way that she thought would give them the greatest satisfaction. That was Lizzie's idea of love.

"Mary will not go with me, Lizzie, because mamma said that we were not to go on the ice yesterday. She did not mean that we should not go at all, did she, Lizzie?" asked Fred, knowing that Lizzie would answer as she thought he wanted her to.

"If your ma said yes'day she meant yes'day. She didn't mean to-morrer," said Lizzie, with a chuckle at what she thought was witty.

"There!" said Fred, triumphantly. "I told you so. I guess Lizzie knows mamma better than you do, for she has known her ever since she was a little girl, and Lizzie is older than you are, Miss Mary."

"I know, Fred, that perhaps mamma may have meant only yesterday, but I know it would be better not to go, because we are not sure. If anything should happen!"

"How is anything to happen? The ice is as hard as —as—as anything."

"It scarcely froze last night; you remember it was not hard when we went out to the barn, and our sleds cut through the snow in some places on the hill," said Mary.

"Oh, you coward!" sneered Fred. "Just like a girl, 'fraid of getting her feet wet!" and Fred banged the door as he went into the sitting-room. Mary followed slowly, sat down on the arm of the sofa, and looked at the ice that looked so hard and smooth.

"Perhaps mamma only meant yesterday; I wish I knew. Of course she did not mean that we should not go skating if the ice were perfectly safe. I think, though, that she would not feel easy to have us go till papa had tested the ice. He always does. Oh, dear! I hate to make Fred cross, it is so uncomfortable," and the little girl slipped from the sofa and sat down before the fire, which burned in the base-burner rather sulkily, as if in sympathy with the frowning boy who had buried his head in the pillow.

"Fred, come, let us do something. It's so lonesome!" and Mary's voice sounded as if it would not take much to make her cry.

"Do something!" and Fred sat up with the most scornful expression in his face. "What shall we do? Make dolls' clothes? It's about all girls can do who are cowards."

"I'm not a coward," and Mary stood defiantly before the sofa. "I'm no more afraid of going through the ice than you. I'm not afraid of anything except doing that which will make mamma worry when she leaves us. I think you're a coward to sit there sulking because I will not go. You're afraid to go alone. You want me to go with you to pull you out if you break through," and Mary, frightened at what she said, rushed from the room, and upstairs into her mamma's room. But there was no mamma to prevent Fred from going to the pond, as Mary was almost certain he would do when she left the room. The door slammed, there was the sound of crackling as Fred walked over the snow and jumped the fence to take a short cut to the pond. He was without his overcoat, and Mary raised the window and called "Fred, Fred, do not go without your coat." But Fred did not turn his head, though he must have heard her. His whistle, which she knew was one of defiance, came back to her, and made her heart beat quickly. Mary knew when Fred felt in that mood he would be perfectly reckless, and would use no judgment.

She went back and sat in her mother's rocker, and tried to feel that she was not in any way responsible for Fred's going to the pond. "He is older than I am," she thought, "and he ought to know what mamma means as well as I do." But way down in her heart was the memory of the talk with her mother only a week before, and it seemed as if the voice filled the room which said:

"You are more cautious than Fred, and not so quick-tempered, so in many ways you are more responsible than he is. You have more self-control, and if you will, Mary, you may be a great help to your brother. You are his constant companion, and he loves you dearly."

"Oh, mamma! you did not know how soon I would drive Fred to do the very thing he ought not to do!" and Mary leaned back in the big chair that so often held her and her mother in the twilight. Mary cried softly to herself for a time, and then made up her mind

to go down to the pond and try to coax Fred home, by the promise of making some peanut molasses candy, of which she knew he was fond.

She put on her heavy coat and mittens, for in the last hour it had grown much colder, and started down stairs. Before she reached the bottom her particular friend, Alice Wharton, called to learn the new stitch in drawn work which Mary's mother had taught her.

Mary loosened her coat, and sat down with a feeling of uneasiness. She had forgotten this engagement with Alice, who was very much puzzled by Mary's constraint.

Mary was very fond of Alice, and soon became interested in teaching her. Fred and his possible danger were forgotten. Suddenly Alice asked, "What is Fred doing? Is he not at home?"

Mary sprang up. "Oh, he went to the pond alone and without his coat. Please excuse me; I will be back shortly. Here is mine—you can copy after it now," and Mary handed Alice her work, and hurried down to the pond. Fred was not on the ice—where was he? and Mary's heart seemed to stand still. She looked anxiously toward the middle of the pond. Yes; there was the water—black and still.

"F Fred!" she screamed, rushing toward the hole in the ice. "Fred!" but only the echo of her voice came back with the sound of the wind in the tree tops. Mary rushed passionately forward, all unconscious of danger—slipping and falling, but pressing on, seeing nothing but the dreadful water where the ice was broken. It began to crack under her feet, but she did not heed it. Oh! it could not be that Fred was there! and she—she had driven him out of the house by her foolish anger. Fred knew she was not a coward; he was angry when he said it. Why had she noticed him? "Fred!" she screamed, frantically; there was a swaying motion, a crash, darkness, and Mary was in the water. She had not heard the voices nor seen the two figures that had jumped from a sleigh and hurried across the field between the pond and the road.

In a second the taller of the two had reached the ice, and, throwing off his overcoat as he ran, called back: "Do not come any further, Fred. Pick up my coat."

Fred could not get any further. He sank beside his uncle's coat, helpless. In what seemed to Fred was hours, his uncle reached the spot where Mary had disappeared, and in a moment was coming back with Mary in his arms; she lay perfectly white and helpless, and Fred thought she never would open her eyes again.

"Give me my coat quickly," and Uncle Fred spoke sternly to arouse Fred. Mary was wrapped in the coat, and Fred followed silently up the hill. Mary was carried to her room, where Lizzie and Alice and Uncle Fred worked to bring her back to life. After a time she opened her eyes and said "Fred!" He raised his head from the pillow where he knelt beside the bed, and kissed her. A wondering look of love and happiness came into her face, and she became again unconscious. Fred sank again in terror, but in a much shorter time Mary opened her eyes and looked inquiringly about. "Speak to her, Fred," said his uncle.

"Mary, I'm here," and Fred put his cheek tenderly against the white cheek of the little sister who had shown her bravery and her love.

Mary insisted on sitting up and being dressed to prove to Fred that she was not ill or hurt. The children wished to be left with Lizzie and the hired man, as mamma intended, but Uncle Fred and his wife thought it best to stay with them that night.

The next day Mary spent on the sofa in the sitting-room, and never was there a more devoted nurse than Fred, who explained that when he was half way down the hill he heard sleigh bells and saw Uncle Fred, who was a doctor, driving down the hill with his new horse. Uncle Fred whistled, and Fred knew that meant he could have a ride. He ran and curled down in the robes because Uncle Fred had his driver with him, and anyway he was without his coat—and here Fred colored a little. They drove to Manus and were on their way back when they saw Mary. Fred knew what was the trouble when he saw her run, and explained to Uncle Fred as well as he could. John stopped the horse, and Uncle Fred jumped out and Fred followed. "Oh, please, Mary, don't make me think of the rest," and Fred shivered as he put his arm about his sister's neck and sobbed.

They had a long talk in the twilight, and never again was either tempted into danger by the other, and they learned that it is always best to obey the spirit of a command as well as the letter. For, as Mary said, "I felt, Fred, that mamma meant we were not to take any risk of danger, and a week was not long to wait. I'm afraid even now what we have done will make her lose confidence in us." And both children were sober at the thought. Mrs. Hallock saw when she returned that the danger to which Mary had been exposed, and which was incurred because of her love for her brother, had drawn the two closer together and was a safeguard for life.

SUNDAY AFTERNOON.

A SOLITARY WAY.

(*Psalm cvii.*, 1 *to* 9.)

BY AN. CR.

Proverbs xiv., 10; *I. Corinthians ii*, 11.

THERE is a mystery in human hearts,
And, though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into *all* I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job vii., 17; *Matthew x*, 37.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart he wishes to be *first*.
He therefore keeps the secret-key himself,
To open *all* its chambers, and to bless
With *perfect* sympathy, and holy peace,
Each solitary soul which comes *to Him*.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me;"
And every time we are "not understood,"
It is a call to us to come *again*;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have "a solitary way."

Isaiah xlviii., 16; *Psalm xxxiv.*, 22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to him *again*.
The Man of Sorrows understands it well—
In *all* points tempted, HE can feel with you;
You cannot come too often or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have "a solitary way."

THE FORGIVENESS OF SINS.[1]

BY LYMAN ABBOTT.

I PROPOSE in this paper to endeavor to open up what appears to me to be the Scriptural doctrine of the forgiveness of sins, leaving the student to make his own application of the doctrine in detail to the parable suggested for our meditation and study at this time.

The forgiveness of sins is, in New Testament phraseology, the remission of sins. The Greek word rendered forgiveness means literally sending away. Nor do we import into this word any artificial meaning if we render it literally; for the sacred writers have chosen a word to signify forgiveness which was rarely if ever used by the classical writers. They spoke of the sending away of punishment, but rarely, I think never, of the sending away of sins; the sacred writers speak habitually of the sending away of sins, but never of the sending away of punishment. This contrast between the sacred and the classical writers is certainly not without significance. We cannot be mistaken in giving a literal meaning to the original, and in saying that the Bible doctrine of the forgiveness of sins is a doctrine of the remission or sending away of sins.

We may trace the doctrine of the forgiveness of sins through a threefold development. In its lowest form it is, as expressed in classical Greek, a sending away of punishment. We regard ourselves as forgiving a sinner when we discharge the penalty which naturally and properly attaches to his sin. He has inflicted on us or on others some suffering; we desire to balance the account by inflicting on him an equal or a greater suffering. We decide not to do so, and we discharge him from the penalty which even-handed justice would inflict upon him. This is the lowest and least possible discharge; it is the lowest form of the forgiveness of sins. Above this is that forgiveness which consists in a discharge of resentment. We not only release him from the punishment, but we cease to feel indignation, we cease to entertain a desire to see him suffer. We not merely hold back that desire from its fulfillment—the desire itself no longer exists. We have now, in the language of our parable, forgiven him from our heart his trespass; the penalty is not only discharged in fact, but it is discharged in inmost thought, in imagination, in sentiment, in our desire. But there is still a third phase of forgiveness, higher than either of the other two. We reach this only when we do in fact, or at least in our endeavor, discharge the wrong-doer of the wrong itself. We send away not only the penalty, not only the resentment in our own feeling, but we send away the sin from him. We are moved by his wrong-doing, not to inflict a punishment upon him, not to separate ourselves from him in anger and displeasure, but to lay hold upon him that we may by pity, by compassion, by sympathy, and by educational influences redeem him from the wrong which he has inflicted upon himself in inflicting a wrong upon us; our sentiment is changed from one of indignation and resentment, leading to punishment, to one of sympathy and compassion, leading to cure; we become a surgeon endeavoring to remove the evil from him, and forgetful of the harm it has done to us. These are the three phases or stages in forgiveness: the discharge of penalty, the discharge of resentment, and the discharge of sin itself.

Each of these, it will be observed, is entirely distinct from the others; they are not necessarily involved in one another. We may discharge from penalty and not from resentment nor from sin; we may discharge from resentment and not from penalty or sin; and we may discharge from sin and not from penalty, and in one sense not from a certain feeling of resentment. It is a common thing to discharge from penalty and not from resentment. This is illustrated by the very common expression, "I can forgive, but I can never forget," which translated means, I can hold myself back from demanding revenge or inflicting penalty, but I can never lose the sense of indignation and resentment which the wrong-doing has awakened. It is common, too, to discharge from resentment without discharging from penalty. A governor is asked to pardon a criminal, and refuses, leaving him to suffer the penalty, not because the governor feels any personal resentment, but because he believes that the well-being of the community requires that the crime should be followed by the punishment. Here there is an entire discharge from resentment, but not from punishment. Finally, it is common to discharge from sin and yet not from punishment, and in a certain sense not from a quasi-feeling of resentment. A father who sees a sin in his boy and desires to cure him of it, and sets himself to effect that cure, is working out forgiveness in its highest form. Yet just because he is working out forgiveness he may inflict penalty as a means of accomplishing a remission or cure of the sin. In doing this, while his heart is discharged of all personal or selfishly vengeful feelings, he may feel a very strong sense of resentment or indignation, without which indeed it would be impossible for him to inflict the needed penalty, a feeling which is all the stronger because the sin is in one whom he loves so dearly and whose moral well-being he desires so earnestly. A lie in one's own son arouses at once a sterner resentment and a tenderer compassion than a lie perpetrated by a stranger.

Now, the divine idea of forgiveness, as represented in the Bible and especially in the New Testament, is the last, the highest, of these ideas. It is the remission or sending away of the sin itself. The other two phases of forgiveness are wholly subordinate to this; they may often be said to be purely instrumental. When it is said that God forgives our sins, it is not merely declared that he discharges us from penalty, either here or hereafter, or that he discharges us from his own personal resentment; but that he is moved by our sin to an endeavor to discharge us from sin itself. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness; his forgiveness is a cleansing forgiveness; it is a sending away, not merely of penalty, not merely of resentment, but of the sin that is in ourselves. In endeavoring to cleanse us of this sin he may administer penalty; in endeavoring to cleanse us of this sin he may feel resentment, a sense of retributive justice, a moral indignation—call it what you will—which becomes itself an instrument of cleansing, a consuming fire, consuming the dross that it may purify the character.

This is the forgiveness of sins as the Bible represents it; it is the sin, not the punishment, which is blotted out of the book of his remembrance; which is blotted as a thick cloud by the sunshine out of the heavens; which is buried in the depths of the sea; which though it were red and crimson becomes like snow or wool. It is the sin itself which the Lamb of God bears away from the world, and it is remission of sin, not merely of penalty or resentment, which is found in the cup of Christ's blood given in the New Covenant. As this is the divine forgiveness, so it is the divine ideal of human forgiveness. To forgive another is not merely to discharge him from penalty; we may forgive and not discharge him from penalty. It is not merely to discharge him from resentment; we may forgive and not discharge him from resentment; for the resentment itself is subordinate to and a minister of forgiving and loving. To forgive another in the highest, best, divinest sense is to be

[1] International Sunday-School Lesson for February 19, 1888.—Matt. xviii., 21–35.

stirred to set about the task of clearing him from the sin which deserves punishment and awakens resentment.

One thing more remains to be said, one thing which many of my readers will perhaps not agree to, but on which I wish they would reflect. In the divine order forgiveness in the highest sense is always the human duty, and penalty and resentment are questions only as they are subordinate thereto and instruments thereof. Whatever may be true of God's government, concerning which I say nothing here, man has no right to administer retributive justice, he has no right to administer penalty for the sake of penalty—that is, for the sake of squaring accounts. When Christ says, Judge not, that ye be not judged, he means exactly what he says. It is not our function to administer justice; we do not know enough; when we try to do so we utterly fail. All human punishments should be redemptive; their end should be the cure of the transgressor. When we adapt them to this one single end we best accomplish the subsidiary end—the protection of the community. Just in the proportion in which human punishments have lost their vengeful character and have become remedial, just in that proportion has crime diminished and the protection of the community increased. All leaders in prison reform are now, I think, substantially agreed—at all events they are rapidly coming to the agreement—that our prison should be a reformatory, the end of every civil punishment correction, and the limit of the punishment determined not by the past offenses but by the promise and prospect of the criminal's future character and career. I believe it is equally true, though this is not perhaps as generally conceded, that resentment for wrong-doing should always be subordinate to forgiveness. It is sometimes said that we are to inflict punishment for the purpose of satisfying the instinct of retributive justice. This is true only in the sense in which it may be said that we are to eat for the purpose of satisfying our appetite; we should not eat without appetite, and we probably should not punish without resentment. The difference between a man and an animal is that the man can understand the object of his instincts and adapt his action accordingly. His instincts must be subordinate to his reason; he must know for what his appetite is given, and satisfy it intelligently with a view to the larger end—physical well-being. So he must know for what the instinct for retributive justice is given him, and satisfy it for the purpose of accomplishing the final end—the redemption of society.

These broad general principles the reader can easily apply in the interpretation of the parable appointed for our study. We are all offenders against God's law; we all deserve penalty; we have all awakened his resentment, and we all feel at times the need of his forgiveness; not merely of his discharge from penalty and of his release from resentment, but of his aid in self-purification. But if we want this service from him we must be ready to render like service to our fellows. This is not because God says to us, If you are ugly to one another I will be ugly to you; it is because the forgiving spirit is indispensable to the reception of forgiveness. We cannot be cleansed while we are indifferent whether others are cleansed or not. We cannot indulge in vengeful sentiments toward our fellow-men, still less in the gratification of private vengeance, and not feel keen remorse if ever the time comes when we realize how much we stand in need of forgiving kindness ourselves. He who would receive redemption from God and be at peace with him can find the way only by seeking to redeem his fellow-men and carry in his heart the benediction of peace toward them.

HOME TALKS ABOUT THE WORD.

PETER, when he asked the question in to-day's lesson, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" must have forgotten what Jesus said in the Sermon on the Mount: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." He must have forgotten, "Forgive us our debts, as we forgive our debtors." He must have forgotten that what we ask in this prayer Christ gave us is to be forgiven only as we forgive. Let this sentence have a new meaning for us from this day. Let us be able to feel that we have full forgiveness, because we have given it. "Father, forgive my sin; blot it out from thy remembrance as I blot out the memory of my enemy's sin against me."

What glorious examples we have! Christ's last prayer: "Father, forgive them; they know not what they do." The martyr Stephen with his dying breath, when his enemies were stoning him: "Lord, lay not this sin to their charge."

Christ requires that we more than forgive our enemies. We must pray for them, we must love them. Paul, who had persecuted Christians because he believed that was the fulfilling of the law, learned to say, "If thine enemy hunger, feed him; if he thirst, give him drink." Why? "Be not overcome with evil, but overcome evil with good." It is the only way that evil can be overcome. Good must be the victor. Each of us is a soldier, and we are fighting either for good or evil. Every time we overcome anger, revenge, hatred, an enemy of God has fallen, and good has gained a victory. We cannot always hold our banner high in the battle. We stumble, perhaps fall, and our banner trails in the dust; but what does David tell us? Read Psalm ciii., 12, 13; Isaiah i., 18 White! We think at once of spotlessness, and that is what God promises us if we forgive as fully as he forgives us.

A certain king, to whom Christ compares the kingdom of heaven, calls one of his servants to account. This must have been one who held a very responsible position, for he has been able to use funds that belonged to the king till his debt is so great he can never hope to pay it—ten thousand talents. Some tell us this was equal to $9,000,000, some say over $11,225,000, some estimate it at still more—$15,000,000; so great a debt that he could never hope to pay it, and now he, his wife, and his children are to be sold into slavery. The merciful king listened to his prayer and forgave him his debt. How did he use that forgiveness? He forgot the king's mercy, showing it was fear, not repentance, that made him seek forgiveness, for he catches by the throat the one who owed him one hundred pence—about $1,500—refuses to hear his prayer, and casts him into prison. What a contrast between his debt to the merciful king and the debt of his debtor to him! What a difference in the treatment! So it is with us. We cannot measure our indebtedness to our King, can never hope to pay it. No man could ever owe us the debt we owe our King.

We owe him for life, which means love, friends, home, the beauties of the world, our minds with the powers of enjoyment; all that we have and are belongs to the King, and when he calls us to account what shall we render? Our King gives us different responsibilities. Some are given in charge of more valuable places than others. To one is given the gift of music. How is it being used to make others in the kingdom happy? Is it used to sing praises to Him who is the giver? To some he gives the power of winning men to follow their lead. Is the power bringing men nearer to heaven and the King's throne? Is it building up in each one influenced a character that helps to rear a living temple of God in the world?

To some the power of acquiring knowledge is given; are they using it to enrich the world? Paul, you remember, was a learned man; if he had not had learning he could not have accomplished what he did for the building up of the kingdom. Peter had courage, and learned faith, and these powers helped to build the kingdom of Christ in the world. John had love, the power of giving sympathy and comfort, and his head was pillowed on the Saviour's breast, giving us a glimpse of the tenderness that is between the King and his faithful servants.

The servant in the parable held a most responsible position in the kingdom, else he never could have accumulated so great a debt. He embezzled from the king. Every power or gift of mind or person imposes on us one more debt to the King. Surely the boy or girl growing up in a home where the love of God is taught from infancy, where there is love, tenderness, purity, truth, owes a greater debt to the King than the boy or girl growing up amid ignorance, dirt, sin, and misery; who knows nothing but hunger, cold, discomfort; in whose home God is never mentioned but in oaths. The greater our knowledge, the greater our opportunities to gain a knowledge of our duties to God and our neighbor, the greater will be our debt to the King if we do not make use of what he has given us. We must grow into Christlikeness if we would pay our debt to the King. The servant's wife and children must suffer with him. This to show us that we cannot bear the result of our sins alone. All who love us must suffer with us, so closely are we bound together.

If the more responsible servant had fulfilled every trust the king committed to him, had been honest in attending to his duties, the minor servant would not have been tempted to accumulate a debt. The one nearer the king set a bad example, and those who served him followed his methods. Their debt was not as great, for their opportunities were not as great. The servant of the king prayed for mercy, but gave judgment. He thought, no doubt, that the king had left him so great liberty that if he only gave him what he owed that would satisfy him. But He is a just King as well as merciful. He wants his own, but it shall not be given unless it is the offering of love. He wants his own, but it shall not be brought to him if there is a cry of suffering in it.

And they who saw the wicked servant exact his debt told the king. God said, ages ago, and God does not change, "I have surely seen the affliction of my people which are in Egypt, and have have heard their cry by reason of their taskmasters; for I know their sorrows." He said, centuries after, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." What was the end of the servant who was forgiven but did not forgive? the servant who oppressed his fellow-servant, forgetting the king's mercy? *Forgive us our trespasses, as we forgive them that trespass against us.*

Do we mean this when we pray?

THE CHERUBIC PILGRIM.

The following extracts are from a book of the above title, by Johannes Scheffer, born at Breslau in 1624, died in 1677. Scheffer was at first a Lutheran, then became a Roman Catholic. The translation is by Ebliatis Scherb.

"GOD's Spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to him unclose."

"The soul wherein God dwells—what church can holier be?—
Becomes a walking tent of heavenly majesty."

"Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn."

"Could but thy soul, O Man, become a silent night,
God would be born in thee, and set all things aright.

"Ye know God but as Lord, hence LORD his name with ye.
I feel him but as love, and LOVE his name with me."

"How far from here to heaven? Not very far, my friend;
A single hearty step will all thy journey end."

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

"The Cross on Golgotha will never save thy soul·
The Cross in thine own heart alone can make thee whole."

"Christ rose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave."

"Hold there! Where runnest thou? Know heaven is in *thee*;
Seekest thou for God elsewhere, his face thou'lt never see."

"In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."

"Whate'er thou lovest, man, that, too, become thou must.
God, if thou lovest God; dust, if thou lovest dust."

"Ah, would the heart but be a manger for the birth,
God would once more become a Child on earth."

"Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly inclose it."

—[Parish Visitor.

THE HEAVENLY RECOGNITION.

BY THE REV. EDWARD P. TERHUNE, D.D.

"If it were not so, I would have told you."—John xiv., 2.

WE are standing to-night, dear friends, on the ground most sacred to the human heart. The love that craves the answer to the inquiry, "Shall we ever see again and recognize our departed ones?" is a yearning in extent unutterable. It pleads in the tears of "Rachel weeping for her children, and refusing to be comforted because they are not." Its wistful look on many a face is as the longing for heaven. It is the one desire to which the universal heart throbs in unison. Happy they who can accept the hope as secure in the love of our Father for his children, in the provision of him who has gone before to prepare a place for all his people, that they may be forever with him and with one another.

It would be satisfactory to know just what is the character of those objections which, to certain minds, effectually militate against so natural a hope as that of the future recognition. The contradiction of reason, of all instinct, seems in the *denial* of that doctrine. We have never known a state in which there was *not* recognition. Indeed, the higher we rise in the scale of being, of refinement in character, the more numerous our points of recognition by one another will be. For there are *soul* affinities and understandings which only those of accordant tastes and of similar attainments may appreciate. Changes of place, lapses of many years, alteration of condition, have not materially affected recognitions. So quick are our minds to detect, that we find ourselves discerning invisible mental traits, forms of thought and expressions that convey feeling, transmitted from generation to generation. Grandfathers are recognized in grandsons, not by physical likeness, but by subtle, almost indescribable, personal traits. The argument from nature, from the permanence of types, from reason, appears all on one side. It ought, therefore, to be a very unanswerable objection that confronts a testimony as strong as that on which immortality rests.

If it should be replied that future recognition is not directly and definitely revealed, it may be most pertinently answered that that objection is as true of other things which we unhesitatingly accept. There is no revelation that we are to adopt the first day of the week as Sabbath. Indeed, the revelation is the other way. There is no direct revelation of the Holy Trinity in three equal persons, the Father, Son, and Holy Ghost There is no direct revelation that women are to be received into the communion of the church, the groundt of their recognition being as inferential as that of infan

baptism. Yet upon each of these we rest without the forebodings that invest this other hope.

If it is asserted, again, that we cannot know the modes of existence of disembodied spirits, and cannot conceive of communion without organism, it may at once be answered that our ignorance of the manner in which a thing can be accomplished is no proof that it cannot be accomplished. That would be equivalent to denying all converse in heaven, for all there are spirits; and yet it is directly asserted that they are engaged in holy converse. We prefer, therefore, to put this matter among those things to be taken for granted, concerning which our Saviour has said: "If it were not so, I would have told you;" a thing so evident as to require no revelation. The first fact, then, which I present, is that—

It is not necessary, in admitting a spiritual state, that we should deny to it all present attributes The general impression is, not that the future life is to modify and elevate, but that it is altogether to *reverse* these conditions. We speak as if it were doubtful whether any of our faculties shall remain as they are, so that we shall still love and recall and enjoy. We render ourselves nonentities to all former relations, and contradictions to all previous habits

The error of this is in construing things as opposites which are not opposites, and therefore deducing that what pertains to the one cannot consist with the other. The fact is that we do not become spiritual beings on going to heaven; we are spiritual beings *now*. We are allied with the material here, and we drop the material and go away And that which goes away is the same personality in thought and desire and affection that was here, not losing for a moment the consciousness of its identity in any of these respects.

The spiritual life probably bears about the same relation to the present that the supernatural does to the natural. The old conception of a miracle, for instance, was of a phenomenon "contrary to nature." We have learned, however, better to define it as the "supernatural"—nature in its higher moods. God may hasten his processes, so that the storm at sea may hush in a moment instead of taking a day to subside; or the touch of the Saviour's finger give the sight or health instantaneously, where the ordinary process of recovery would be gradual. What is the extraordinary here may be the ordinary in that sphere where we are to see without the eyes, and hear without the ears, and commune without the senses. Indeed, that is the intimation of such passages as declare that there shall be no night there, that we shall need neither the light of the sun nor the light of the moon, for the Lord God giveth us light.

So the spiritual is only the present life moving amid new conditions; but there is no necessary reversal. If God can *convert* a soul, leaving intact all the mental powers and higher affections, he can also glorify a soul, still retaining and refining its human loves.

I think you see the bearing of these thoughts upon our future or heavenly recognition We claim it as one of those things concerning which Christ would say, "If it were not so, I would have told you"—a fact unnecessary directly to re-reveal, because revealed in our present faculties. But more *directly* in evidence of the heavenly recognition, take, next, the fact of our individuality. The individuality of each of us means simply that which he is in his own nature. The individuality of the rose is that it has certain distinctions that belong to it as separate from all other flowers Look at it; in all its variety of form as single or double, or as the wild dog-rose, you never mistake it for another flower. Inhale its fragrance. You at once detect its character. There is the odor of the violet, of the heliotrope, of the jessamine, of the lilac; will you ever mistake one of these for that of the rose? These are its distinctive qualities So to each of us there is a marked individualism that must forever preserve to others his or her identity.

And observe that the *least* of these features is a *physical* quality—that which answers to our sight or our hearing or our touch. It is a quality of mind, of personality, which employs these organs, but which is not bound to them in order that we may understand it, more than is a melody confined for its expression to a harp or piano or flute. If we should hear that melody floating from a human voice on a distant continent, or among the stars, we should recognize it. The mother knows her child by disposition as fully as by form or tone, by a distinction from every one of a multitude of other children Probably when she thinks of her child it is more by those invisible features, these qualities of the soul, than by anything physical She might not be able to define that distinctness, to put it into words, but it is none the less real on that account

Now, it is the fact of this individualism that furnishes a stable ground for our expectation of the heavenly recognition. How the nature of our departed ones, when they were upon the earth, grew into ours! How our memory cherishes them in their individuality! We have others left to us, but these do not suffice. That place is never filled. I appeal to a consciousness to-day that holds in its most sacred chambers not merely the image of a beloved form, precious as that may be, but a life that was independent in all its characteristics of mind and spiritual quality, occupying now and to occupy forever, unchallenged, its own place. Our hearts yearn for these. Shall they not flow back again so as to fill just that vacancy, as the released waters flow back again into their old channel?

As there are no two objects or individuals on earth precisely alike, and as each creates its own appropriate niche, whether in mind or in matter, so no one person can entirely fill the place of another's previous occupation. The vacancy, in some of the essentials, must forever continue until that which constitutes the perfect correspondence shall reappear. Then, by its very adaptedness to that void, there must be instant recognition. The presence of organism as a requirement in order to recognition proves too much; for it would, as we have said, forever deny all possibility of communication in heaven. There are none but spiritual existences there. Are they forever meeting as strangers, passing on as diverse currents of air, not to know one another when they come again into each other's latitude; or is there a principle of recognition unknown to us, but which is absolutely essential for angels and other spiritual existences to communicate with one another? Unless there is communication, upon this principle of recognition, an eternal silence and dumbness forever rests upon the hosts of heaven.

The God who constructed the eye to see and the ear to hear has assuredly given powers of recognition to the heavenly spirits. The angels who rejoice over every repenting sinner witness the conflict of that soul. We are not to be as formless puffs of air. The Bible speaks as confidently of the glorified as of the present material form. On the Mount of Transfiguration not only was the Saviour recognized in that form, but Moses and Elias, of whom it is distinctly stated that they appeared in glory, that is, in the glorified form. The very communion of heaven demands such recognition; and were there no intimation of it here, we can trust the omnipotence of God to do for us what he has done for other spirits.

Again, we must infer the heavenly recognition from our former association and common experiences. Can heaven be a state of less intelligence and adaptations than earth? Is the future to be a state of entire forgetfulness? Then whence is to come our praise for redeeming grace? The remembrance of our former guilt, and of the love that snatched us as brands from the burning, is to give voice to the new song, the occasion of our highest joy in glory. We shall recall all that divine love has done for us

But by that very capability will also be the capability to cherish all the memories of our earthly associates, the intermingling of their lives with ours, the ineradicable stamp of their influence upon us. By the appointments of grace that salvation is itself involved, as a remembrance and as a matter for praise, with earthly instrumentalities, with those who pointed us to Jesus and lovingly encouraged us to the Cross. Can we be with these and not recognize them in all the facts of that former relation? Would it not argue a loss instead of a gain of mental power—for in proportion as the grace is prized would be the blessedness of such association—if heaven did not increase instead of diminish the facilities for intercourse? What does Paul mean when he asks, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of your Lord Jesus at his coming?"

Saints cannot tell their experiences in heaven without being recognized. And that suggests another thought pertinent to this connection. Recognition is to be the result, as far as we are concerned, of certain impressions made by the individuality of others upon *ourselves*. When we think of recognition, instantly we strive to recall certain prominent features or characteristics that will reappear to us in the reunion with our friends in heaven. But where is the test to be? In our own memories? Yes, in part, but in something also deeper than memory. That individuality of others has left its impress in our own nature, in our development. It has traced its lines in sentiments we have accepted so naturally, yet so permanently, we scarcely know how they came there; in impulses, in likes and dislikes. The image of their influence is to-day formed within us, associated with impressions received in our intercourse. As in nature no force is ever lost, but in its action passes on to an infinite series, so in the light of eternity it will be seen that no influence has ever been lost; that, however occult the effect may be, it has somewhere registered itself upon our intellectual or moral being. It will only require the clear perception of the spiritual life, a life freed from its present limitations, to see the tracery of every such force, to reveal the individuality of every other in ourselves. The spiritual likeness has been mirrored in our souls, and as we perceive it in the spiritual features of another, as face answers to face in the waters, we shall know and shall in turn be known.

To the scientist certain heavenly orbs discover themselves in the color of their light.

"I give the first watch of the night
To the red planet Mars."

One kindles as if in the furnace of a white heat, others with softer, mellowed hue. They glow forever in the elements that gave and feed their life. Should one of them wander, as the lost Pleiad, yet, if within the reach of the telescope's eye, its individuality could never be lost. Glittering in the zenith or hanging on the horizon, the eye of science would at once recognize and her lips speak its name. So the identity of spirit is eternal. In God's redeemed kingdom there shall be no confusion; for, though "star differeth from star in glory," it is but the distinctiveness of a holy individuality, as here, in nature, not only each species but each member of every species bears its distinguishable mark.

The fact, then, is that, with all our individuality, each of us is a part of other lives, a part that shall tell in the position to which they attain there, as are they of ours. The fact is, the absence of recognition would be the great anomaly, a thing far more remarkable and unreasonable than the fullest knowledge. Then are we to know even as we are known. One of the occasions for devoutest praise is that we shall see there those for whom we have labored and prayed, the travail of our spiritual toils.

Again, think of the waste in the divine economy which a lack of recognition would imply. Here we have been cultivating affections during all the years of our earthly existence. They were divinely implanted, part of our spiritual mold, for eternal as for temporal purposes. Their exercise has been no more essential to the care and support and judicious guidance of those committed to us than it has been essential to our own development.

Our social nature is promotive of all that is truest and best in us, the qualities that are in themselves divine—gentleness, patience, kindliness, compassion, love. The more fully these exist in us the more perfect is the man and the more does he move in the atmosphere of heaven.

But that development has not stopped in the general illustration of these qualities. It has run along the lines of consanguinity, and employed these as the favorite facilities for bringing out all that is most generous and unselfish in our nature; for this is manifest in the proportion of our affection. Manhood is never complete until the faculties of heart are brought into exercise by those peculiar relations that reach to its deepest springs. Womanliness in nature also finds its fullest development in maternity. All God's appointments are to the increase of that brooding human love which we observe in its best illustration in the home and in home ties. Our Saviour chooses the Father's house as his imagery of heaven. To the very hour of death, when the physical man is weakening and intellect tottering, affection holds its grasp unrelaxed. The mother cannot imagine how heaven could be heaven to her were not her children there. The last look she casts upon them on earth is the wistful, beseeching gaze that speaks the crowning prayer of her heart—almost as holy as that of Christ for his people when he pleads that they may be with him where he is—that they may be in eternal union with her.

Now, is all this cultivation of affection for nothing? Have immortal passions served their purpose when, as the old tree of the forest, they provide in their decaying embers for the existences that spring from them? Is all this love and compassion and generosity of the human heart merely a mechanical arrangement for perpetuating the race? Then away with immortality forever!

No, dear friends, these are spiritual properties, developed for eternal uses, cultivated in earthly soil that they may flourish more generously in the spiritual. No doubt love will be more wise, more pure, more true there; but by that very immortality and truth it shall survive to give richer blessing to those we cherished here, to make our association more lovely, to show how human relations may be cleansed and perfected in an appropriate atmosphere, heaven sweeter, praise more ecstatic. Here we see only the beginnings of things. There immortality is to give fullest play to all that on earth was lovely.

Is there not a significance in the fact that the Scripture speaks of the future abode of the saints as the "regenerated earth," the creature delivered from the bondage of corruption, that these spiritual qualities may flourish in glorious liberty? I cannot see where it militates in the least against this, that "there shall be neither marrying nor giving in marriage" in heaven. I cannot see how that fact, and the cessation of relations that were to serve in one of their features an economic purpose on earth, should interfere with the heavenly recognition. Be it so that in certain respects we "shall be as the angels of God," I do not see that it calls for a decrease of intelligence, of the exercise of spiritual functions that are now the most elevating and ennobling of our nature.

And now, dear friends, permit a word of application. If the heavenly recognition is to be spiritual, and cer-

tainly it is, how largely will its extent depend upon our spiritual development! That is a thought for solemn consideration.

Even here some eyes are trained to see things that others do not. It may be, as you look up at the stars, all is confused; you see the heavens as the scattering of gold dust. To the eye of the astronomer all is arrangement—fixed stars here, planets there, constellations moving along their appointed highway, a concordant host wheeling and marching and countermarching in undeviating system. Recognition implies correspondence. Thought, taste, pursuit, will be spiritualized and holy.

The fact is, our education for the heavenly world is going on in this life. We are being trained here for the future recognition and communion, as our children are being instructed for their manhood and womanhood. Every growth in holiness and spirituality is an attainment toward that converse. There is a language in which the more sainted on earth now communicate with one another, to which some are strangers. *That* is a hint of the future. In certain respects they live in realms apart. The surest thing we can do to secure that recognition is to seek development of our spiritual life in habit and converse. Going into heaven with these earthly tastes would be to find ourselves on the outer circle, the horizon, while many we have loved will be moving in superior orbits.

The true influence of the heavenly recognition would be to make us live worthy of those who, during all these years of their absence from us, have been advancing in blessedness. Are our dear ones growing away from us, while we still cling to these earthly and perishing things? Then recognition, after all, may not be to us what we had hoped for. How jealously we should withstand everything that may imperil so precious a hope! God means that this prospect shall act as a stimulant, that we may give speed to our zeal, "casting aside every weight and the sin that doth so easily beset us"—the crowning thought the joy that is set before us.

GATHERED FROM LIFE.

IN the highways and hedges formed by the tenement-houses of our city there is a work going on of which but few of us have any conception. The New York City Mission have begun issuing a monthly that puts the work of the Mission before us in a comprehensive manner. Number III has just been issued, and the first page contains the welcome intelligence that "Our Debt is Dead." This is the guarantee of successful work both in the past and the future.

The record of Olivet Chapel shows that the investment brings daily returns:

"While the opening of our churches is being widely discussed in the papers, our City Mission has for years been in the habit of opening its churches every day. From fifteen to twenty services are held in each of them every week. Take Olivet Chapel as an example: On Sunday three preaching services (two in English and one in German), besides one session of the Sunday-school, and a woman's prayer-meeting. On Monday evening a German prayer-meeting. On Tuesday a Helping Hand in the afternoon and an English prayer-meeting in the evening. On Wednesday a workers' meeting in the afternoon, and a lecture every other week. On Thursday afternoon a large German women's meeting, and in the evening a teachers' meeting. On Friday afternoon a Band of Hope, and in the evening a young people's prayer-meeting. On Saturday morning a children's sewing school, and in the evening choir practice. The fires never go out in the chapel from the time they are lighted in the fall until warm weather again appears. Our church property is used for all it is worth, and never grows rusty through idleness."

Many strange sights, many strange incidents, are brought before the missionaries and visitors in their daily rounds. The first shows how strong are the preconceived ideas of what should be done:

"Some time ago we were called to conduct the funeral services of a strange woman, who was to be buried from the undertaker's shop. The deceased had been the wife of a trainer of prize-fighters. The mourners, prominent among whom was Harry Hill, of Bleecker Street renown, were mostly broad-shouldered, short-haired, hard-fisted men. To this assembly we preached 'the Law' as plainly as ever it had been proclaimed, and then closed the address with some Gospel invitations. Nothing was said about the departed, for the simple reason that 'the least said, the soonest mended.' After the benediction there was a manifest hesitation on the part of the chief mourner and his friends. No one stirred, but each one looked inquiringly at the other. Presently the husband arose, with his silk hat in his hand and his black gloves on, and, with that peculiarly springy motion of the knees so peculiar to 'Knights of the Ring,' made the following address: 'She was a good woman, she was. You never seed her like before, nor will you again. She wasn't nobody's enemy, and nobody wasn't her enemy. I tell ye, she had a wonderful memory. Ef I'd take her to the theater she'd repeat e-e very word of the play when we come home. Same ef I'd take her to any church. Her doctrine was Paul on the Corinthians, and it's my opinion that ef any man lives up to Paul on the Corinthians he's all right when he gits up yonder. She was a remarkable woman, I tell ye—so she was!' This eulogy seemed to satisfy the mourners, and they arose and violently shook hands with the speaker and then filed out. We went home and at once read the whole of 'Paul on the Corinthians,' and made up our mind that the man was right in his estimate of the destination of any one who lived up to that."

The power of song does not diminish. One night it roused the shepherds; and it still leads men to seek their King:

"It was held last Sunday, in a very low lodging-house on the Bowery. Mr. Lee, with several young men from Olivet Chapel, went down and began to sing some familiar Gospel hymns. This soon drew all the men in the house to the reading-room. Cards were then distributed to all, with the words of several other hymns on them, and the men were invited to call for such hymns as they preferred, and join in the service. This they did heartily. One man then said to the leader, 'Boss, won't you say a prayer?' The invitation was only too welcome, and prayer was offered, probably for the first time in that room. Really, the Lord seems to be opening the way wonderfully to our missionary. A case of man and wife separated for five years was brought to his notice. The man was taken to one of our chapels, and before long the truth so laid hold of him that he and his wife are now once more united, and this week came to church together."

Sometimes the workers are disheartened; so much work and so slight results. Once in a while an incident like the following comes to show how surely the seed is sown, how carefully the Gardener watches:

"Christmas morning we celebrated the Lord's Supper at DeWitt Memorial Church. The occasion was one of special interest. Men of different nations and various religious beliefs were there made one in Christ Jesus. There was a Chinaman, who had left his dead Confucius and found the living and life-giving Jesus. The teachers in the Chinese school were rejoiced and encouraged to see this convert baptized in the name of the Triune God. There was one who came from Bulgaria, and had turned from the superstitious forms of an idolatrous church. There was a young girl who came to us from the Church of Rome. She had found Christ in our school, and, although called on to suffer persecution, she proved faithful; neither blows nor harsh words could drive her from our services. She was willing to give up father and mother rather than deny Christ. After waiting for a long time, we finally decided to accept her, and leave the result in the hands of God. The fourth was a typical case, and, therefore, his conversion will be interesting to our readers. He had lived near our church for several years, but had never attended our services, and cared no more for a church than Christian people do for a prize fight. If he thought of religion at all, it was somewhat in the following manner: 'Some people believe there is a God. I don't know. I have never seen Him. I do what is right, and fear nobody. The church is a good enough place for women and children, but no man of sense will go there.' There are thousands of people in New York just like him. They are ignorant of the great truths of Christianity, and do not care to inform themselves. This man, however, sent his children to our Sunday-school.

"The children sang hymns at home, which pleased the mother, and she finally came to our services and was converted. The missionary visitor called frequently at this home, and occasionally the pastor came in just after supper. The suspicion which this man had concerning churches and ministers gradually disappeared. The minister would not receive money for baptizing the man's baby, and when a poor woman offered him a dollar for preaching a funeral sermon at the death of her husband he had refused that also. What he had been told about ministers preaching a pack of lies, for the sake of getting poor people's money, was all wrong, in this case at any rate. He finally told his wife he liked the minister, and hoped he would call often. After many invitations had been extended to him, he finally attended our services on the Sabbath, and came regularly afterward. His heart was like the dry and thirsty ground, and God's Word came to him like the gentle, refreshing, life-giving rain. On Christmas morning he took his place with the followers of Christ. There were also a number of children who were rescued from the ever-encroaching heathenism by which they are surrounded, and from the Sunday-school entered the church."

In the year 1886 a fine-appearing gentleman came and said, "Do you know me, Mr. Dooly?" I was unable to remember him, so he told me that in 1873 he had frequented Carmel Chapel, in the Bowery, and had never forgotten the kindness and the truth he had received there. "I am now," he said, "a minister of the Gospel in the Far West; my church sent me East on business, and I felt it a duty to look you up and tell you of God's goodness and love to me." Further conversation greatly strengthened our faith in leaving results with God, and he would be true to the words of the prophet (Isaiah lv., 10, 11).

CLEVELAND OSWEGO Co COUNTY Dec. 15, 1887.

MR LEEA KIND FRIEND

I tried to seea you before i left new York but, failed to do so So i left new Yor on the first of this month, and arrived in Syrecuse in due time i stopee with a neice of mine their a weeke So i came over heir to stop with a brother of mine to spend the holidays and with all probilitey for all the the winter please remember to all of the kind friends and brothers in Christ and temprance and aspeciley all of the kind young peopel who was so good to provide for all of the poor unfortuneds me for one an thankegiving day as for myself I will always remember and pray for them with best wishes and good will to all Brothers and Sisters in Christ and temprance in hopes to heir from you in return i Remain as ever an humble Servant, and a brother in Christ.

The following extracts give a glimpse of the work done by the women's branch:

"Asking at one door for Mrs. K., a very pretty, pleasant-faced woman told me that Mrs. K. had 'gone out,' and invited me into her room to wait.

"Everything was very cozy—good rooms, well furnished, neat and comfortable.

"Mrs. N. was about thirty years of age, with only one child, a girl of eleven years. Her husband is a waiter in some hotel. They moved to New York from Philadelphia two years ago. Another woman was with her, and they were busy sewing. They seemed very hospitable indeed, and declared that my staying was no interruption at all. So I proposed that while they sewed and I waited we should read something.

"Taking from my bag Mr. Moody's sermon on Noah's Ark, I began it. Then came the opportunity to ask if they knew who Mr. Moody was, etc., when I found that Mrs. N. was a Roman Catholic. She has not, as yet, made any church home in New York, but has been anxious to send Katie to some Sunday-school, but knew not where to send her. I will say just here that, though our preparatory department in Olivet is already overcrowded, Miss W. agreed to take her in some way. She came, and, being advanced for her years, was put in the main school, where she has regularly been ever since.

"To come back to Mr. Moody's sermon. As yet I did not know who or what the other woman was, but both were much interested, as, in Mr Moody's thrilling, graphic way, the stories of Jonah, Lot's wife, the serpent in the wilderness, and bread from heaven were touched upon, and Christ's reference to each. Then, in detail, the Ark, the position the people took in regard to it then—ours, now, in respect to *our* ark, Jesus Christ.

"Before long I had discovered that the other listener was a Jewess—for she did not long remain a listener, but became a questioner, and laid aside her work, that nothing might be lost. Many questions were asked, and she said, with Jewish earnestness and simplicity (as others have said), 'Oh! I could listen all day to this!'

"As we three—Jew, Roman Catholic, and Christian—sat talking over this old, old story, found in each of our Bibles, one could not but think how the Gospel draws all nations and peoples together, and how perfectly it meets the needs of each.

"This was a pretty home, and one where it was easy and a delight to give the Gospel.

"Sometimes circumstances are very different, and the soil seems unfit to receive the seed. The comfort to us is that we are only set to scatter the seed which is put into our hand already prepared, and we need not consider the soil.

"Not long after this pleasant visit to Mrs. N., I went one afternoon to find a Mrs. T., a Helping Hand woman. I found her home to be in one of the dingiest houses in one of the dirtiest parts of A. Street. Going to the housekeeper, I inquired for Mrs. T. Beside the housekeeper were a grown son and a young one of about eleven years. In loud tones and in chorus the three began answering my questions and giving particular directions how to find Mrs. T.'s room, the young man shouting out to his younger brother, 'Go show the lady the way.' After their detailed information one would have had no difficulty in finding it, but, ignorant of a missionary's powers of exploration, he dashed on ahead, calling on me to follow. It was not by watching him, but by the sense of *feeling*, that at last I reached the top, there being scarcely any light in the passage.

"He was there before me, and had proceeded to business at once by announcing me, so that before I was able to speak another chorus (of children's voices this time) greeted me. 'Mother's not in; please walk in; I'll go and tell her; she's scrubbing just next door.' I walked in and took the offered chair, which was placed in the middle of the room—about the only clear space.

"While the children are behind me, fastening more securely their bits of clothing, we will glance about the one room which is their *home*.

"At one side stands the bed, on which is a three-year-old boy, who, not being as sensitive about his appearance as his sisters, continues the gymnastic exercises we had interrupted. The bed seems to have been so constantly in use, a long time has elapsed since opportunity has been found to make it up. Unwashed dishes stand on table and shelves, and the floor is covered with pieces of coal, remains of pudding left from dinner, etc., etc.

"When the girls at last reappear we find them bright and interesting. They belong to a mission school on the East Side, to which they seem much attached. 'Do you keep house for mother when she is out working?' we inquired, and then went on to tell how much they could help by washing dishes, and so on. These lessons were not lost, for immediately one seized the broom and began to make things fly about my face and ears in such a lively way that I suggested she should wait a little while.

"Presently the mother came in. In course of conversation, when asked if the little girls of nine and eleven could help in her housework, she took action promptly, as they had done, saying, 'Put on that water and wash them dishes.' Then, discovering that the boy's face needed washing, she applied herself to that task. He objected, and began rolling over and over on the floor to prevent the carrying out of her plan, but she clung to him, and succeeded in rub-

bing the wet cloth over his face each time it was turned toward her in his revolutions.

"After these preliminaries, we were able to touch upon the object of our call, to find out if the mother should be admitted to the privileges of Helping Hand.

The woman is a widow and very poor, and, in spite of the disorder and filth of the room, there is something interesting and hopeful about this family, especially the children. Their bright black eyes looked so intelligently into one's face, and they were so eager for the Sunday-school papers, reading aloud bits from them. Presently they discovered the hymn, 'Tell me the old, old story,' and in sweet, childish voices began to sing it.

"Looking at it in one way, this scene seemed ludicrous; but looking again, not with fleshly eyes, these surroundings—untidy rooms, soiled, ragged clothing—fade away, and we see only immortal souls, as precious in God's sight, and for whom Christ paid as great a price, as for any of us."

LYMAN BEECHER LECTURES.

THE general title of Dr. Trumbull's third and fourth lectures at the Yale Divinity School, delivered February 2 and 3, was "The Sunday-School, its Modern Revival and its Influence on the Family."

The lecturer opened his lecture with a sketch of the sad state of morals and religion during the eighteenth century in Europe and America. He found its fundamental cause, not in any external forces, but in the loss of spiritual life in the church, due to the practical extinction of the church Bible school. He then proceeded to show that the great revival of religious life which succeeded this decline gained its power and permanency from the revival, extension, and expansion of this agency of Biblical instruction. The middle of the eighteenth century was marked by great revivals in Germany under Zinzendorf, in England under Wesley and Whitefield, and in America under Edwards and Whitefield. In the work of Zinzendorf and Wesley special efforts were made to reach the children, but instruction was occasional and meager. In 1780, in Gloucester, England, Robert Raikes, the editor of the Gloucester "Journal," gathered the poorer children of a manufacturing quarter of that city into the rooms of a private house in the neighborhood, for instruction in reading and in the elementary truths of religion. This movement, purely individual at its beginning, spread rapidly among all the religious denominations of the United Kingdom and into other lands. It became the fashion to teach in the Sunday-school, and the Queen herself added her commendation to the many praises of Robert Raikes. At this time the religious life of England was at a very low ebb, but the work of the Sunday-school turned the tide. At first the Sunday-school had paid instructors, and its lessons were mainly limited to reading and to the Church of England Catechism. But it soon secured voluntary teachers, and its instruction widened and included the memorizing of Bible verses and the studying of portions of the Bible in graded classes. Such was the great influence of the work that the origin of the great religious societies of Great Britain, as the British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, and the Church Missionary Society, can be clearly traced to its influence. It is difficult to realize the great influence of the Sunday-school upon the religious life of America. It was seen in a great increase in Biblical knowledge, in frequent revivals, in the gathering of many children into the church. In our newer communities a large proportion of all the churches organized in the past half-century have had their beginning in Sunday-schools. At present there are nearly as many teachers and scholars in the Protestant Sunday-schools of the United States as in all the Protestant world besides, and through the American Foreign Sunday-School Union, American Christianity is planting Sunday-schools all over the world. The International Lessons, formally inaugurated in 1873, are now studied by from five to seven millions of persons each week. Out of the system has grown a vast and valuable Biblical literature.

In treating the second branch of his subject, The Influence of the Sunday-School on the Family, Dr. Trumbull began by stating the widespread objection to the Sunday-school that its natural tendency is in the direction of releasing parents from a sense of their responsibility for the religious instruction and care of their children, and that, consequently, the Sunday-school tends to lessen the influence of the family. If this objection can be proved to be well founded, then the Sunday-school should not receive the support of any one who cares for the carrying out of God's plans for the race, because the family is certainly a divinely instituted agency for the religious training of mankind. But this objection is proved to be without foundation by the facts of history. It is evident from the Bible and the rabbinical writings that the church Bible school was established to meet a need which the family could not supply. And the comparison of the state of family religion in the period before the Sunday-school was revived and at the present time, in the nations where the institution has had power, shows that, instead of tending to lessen family religion, the Sunday-school has been the great cause of its establishment and growth. In England, a century and a quarter ago, there was a lamentable ignorance and disregard of religious things in the families of all classes. This was true also even in Scotland, called "the land of family religion." This title was won in the Reformation times, but it was not true in the times of which we speak. Ireland and Wales, now known as "the land of Sunday-schools," were no better than their neighbors. As to the state of family religion in America at that time, the testimony to its low condition is universal. There has been a great revival of family religion during the present century, and it may be confidently affirmed that the Sunday-school, instead of being a hindrance to that revival, has been largely the source of whatever satisfactory home religious instruction we now have, and that our still existing lack in this direction is to be supplied by a wise use of this agency. We often here regret that we are not living in the "good old days" of earnest family religion. When were those days? The leaders of the church during the past two centuries have all declared they were not living in them. They were behind Humphrey and Chalmers, Lyman Beecher, the elder Dwight, Edwards, Cotton and Increase Mather. We cannot find those days until we reach the generation which immediately followed the first settlers of New England, when the church Bible school was given its true place in the instruction of the young. The fact is that the measure and quality of religious instruction in the family was never so great and so good as at the present day, and this is so because of the unvarying tendency of the widely extended Sunday-school to promote and improve it. E. S. P.

BALTIMORE CONFERENCE OF CHARITIES.

AT a recent meeting in Baltimore of delegates from the various charities of that city, President Andrew D. White, formerly of Cornell University, and Bishop Henry Potter, of New York City, presented some remarks of far-reaching significance. The chief point of President White's speech was that to numbers of immigrants, coming to this country from some of the worst parts of of Europe, the promiscuous charities of American cities hold open the door and bid them welcome. In crossing the Atlantic many times Mr. White said he had given attention to the immigrants who happened to be upon the same steamer, and had formed the conviction that many of them came, not for the good of the country to which they came, but for the good of the country from which they came. This class of people, he said, had been dealt with successfully in some parts of Germany by charity organization societies, and as much could be done in America. He looked with favor upon two bills lately introduced into the United States Senate by Senators Palmer and Morrill; the latter he regarded as much the better; but these must have the active co-operation of all good citizens in order to be effective toward solving the grave problems which face us in great cities. But there was even one greater danger to be taken into account in our great modern charities; viz, the danger of making doubts in the minds of those first disposed toward Christianity and Christian charity lest the whole thing be harmful rather than helpful, and then the springs of sympathy and of charity be dried up.

Bishop Potter touched the convictions of his hearers when he showed that, to really solve anything, all must help. In the modern tendency of charities toward institutionalism, each goes its own way, and evils are engendered. The Bishop's address was more convincing than amusing, yet it did not lack wit. One of his illustrations for the need of unity between great organized bodies of men was that of a family sometimes assisted by Sisters of Charity. Two of these good women one day heard from within the house, "Run, mother, run; the Sisters of Charity are coming, and the baby has the Protestant linen on." The old notion of charity organization, Mr. Potter said, was to protect the pockets of the rich; but the new notion is, How can we get into contact with life around us? To put a few dollars into the contribution box without conscious self-denial can no longer suffice. We must seek to lift men up.

The chairman of the meeting was a gentleman well known in Baltimore, the Hon. Charles J. Buonaparte. Professor H. B. Adams, of Johns Hopkins University, made some remarks upon the literature of charities, and at the close of the meeting the audience was invited to inspect a collection of many of the best books on charities in one of the University libraries. * *

The new reredos in St. Paul's Cathedral, London, is of white Italian marble with colored marble pilasters. It rises to a great height, representing the Crucifixion in life size. Its cost was $120,000.

SOME HARD QUESTIONS TO ANSWER.

Dear Christian Union:

WHILE reading in the January number of the "Missionary Herald" the article on "The Tithe," in which the Jewish law, "The tenth is the Lord's," is set forth as a literal Christian obligation in the use of money, I was led to ask some questions which I submit to you. The tenth of what? The produce of the fields? Suppose I have no fields. Of income? Suppose I am in debt. If I take the one tenth to pay my debts do I withhold it from the Lord? Isn't the one-tenth plan unfair to the poor? One-tenth of my income—say $600—leaves me but $540; one tenth of $2,000 leaves the fine balance of $1,800. True, the author says, "the giving of the tenth is the entering wedge for larger giving."

That is very good. But then recurs the root question, *How* am I to give to the Lord?

Suppose my family needs the money for food and clothing, also an aged father and mother, and other dependent relatives, so that, with the strictest economy, it *all* goes to them; is nothing given to the Lord?

I have just been reading about the new astronomical observatory, and I asked, Suppose Mr. Lick had given $700,000 to the Pacific Theological Seminary or to foreign missions, he remaining the same James Lick, would the money have been given to the Lord any more than in that gift to science? Did the man really fulfill the law who declared what we suppose was the truth, that he gave tithes of all that he possessed? Is the payment of so many dollars, shillings, francs, or whatever, in any amount or to any cause, *the* way of paying the Lord anything?

Can the figures give the real output of Christian benevolence? May not the one tenth mean the inmost heart's love, the pure gold of divine life? And when that is given, is not *all* the money given, as the whole man is given? Is there not a way here that would fill with dollars our missionary treasuries? May it not be for lack of inspiration that our charities go hungry and lean? Yours truly, KER JAY.

P. S—I wonder if "M. L. M." eats pork!

CHRISTIAN ENDEAVOR MOVEMENT.

THE interdenominational character of this movement is shown by the fact, recently brought to light, that in a list of a hundred and fifty new societies reported in a single week, thirty-two belonged to Presbyterian churches, twenty-seven to Baptist churches, twenty six to Congregational churches, thirteen to Methodist churches, while the others, where the denomination was known, were scattered among the other great evangelical sects. While the movement is an interdenominational one, it is not, in the ordinary sense, undenominational. Union societies embracing the young people of different denominations in the same town are discouraged, and have not been found to do the best work. A society in every church auxiliary to and dependent on that church is considered the best plan. No jealousies are then excited, and the young people can still meet together for an occasional union meeting with the other societies.

One of the most efficient Christian Endeavor unions is that of New Haven and vicinity. It embraces twenty-five societies; monthly meetings are held in the different churches, and they are always of very great interest. A series of evangelistic meetings has been inaugurated by the union, two or three members volunteering to go from each society to any church that desires their aid. In this way the young people are reached as they cannot be in any other way; and the meetings, though quiet in tone, are earnest and productive of much good.

The seventh anniversary of the establishment of the Society promises to be very generally observed some time in February. The first Society—that in the Williston Church, Portland, Me.—observes its anniversary February 9, and the former pastor and originator of the Society, the Rev. F. E. Clark, is to be present to make an address. In the Southern States the Society has not gained very much until recently, but it is now finding a warm place in many of the churches of all denominations. Chicago has forty-six Christian Endeavor Societies, St. Louis thirty-one, Boston about thirty-five, Worcester seventeen, San Francisco about twenty.

FOREIGN ITEMS.

Here is the account given by a foreign paper of a strange performance in Rouen, France:

"A disgraceful disturbance took place yesterday in the Cathedral of Rouen. The Abbé Garnier, of Caen, had lately begun a series of conferences or discourses of a peculiar kind, and people were invited to attend them by pressing circular letters, and by flaring posters which were put up all over the city. The Abbé was supposed to hold a brief for the Deity, and a *compère* was appointed as counsel for the devil. M. Garnier's contention was that the Catholic Church had always assisted in the development of science, and this the devil's advocate denied, citing cases like that of Galileo and others. The first conference went off on Sunday, with a few murmurs of dissent and disapprobation on the part of some persons in the congregation. On Monday, however, a fiery controversialist started up from the midst of the people and gave the Abbé Garnier 'no end

of trouble.' The priest was doing his best to answer the avalanches of questions which were put to him in as calm a manner as possible when a crowd of 'rowdies' burst into the church shouting and singing like delegates from pandemonium. They intoned the 'Marseillaise,' and hissed the controversialist and the preacher. Yesterday when the Abbé appeared in the pulpit he was hooted, and the 'roughs' sang 'C'est Boulange, lange, lange!' and shouted out blasphemous cries. When the police interfered they were attacked, and the men whom they arrested were liberated."

The Rev. Charles H. Spurgeon, in a letter to the Baptist Union, which has just accepted his resignation, says that every union, unless it is a fiction, must be based upon certain principles. The doctrine of baptism by immersion will not suffice as a groundwork. There are other doctrines besides which are essential. He is unable to feel fellowship with a man merely because of his adherence to the doctrine of immersion if in other matters he is false to the teachings of Scripture.

A general assembly of clergymen, representing all the Protestant missions in Mexico, is now being held in the City of Mexico. This is the first time that such a union of the various Protestant sects operating in missionary work there has been possible, and it has been brought about largely by the efforts of the Rev. John Butler, head of the Methodist mission.

CHURCH GLEANINGS.

MIDDLE STATES.

—At the monthly business meeting of Plymouth Church a letter prepared by Professor R. W. Raymond in reply to that lately received from the church in Wolverhampton, of which the Rev. C. A. Berry is pastor, was adopted. The letter says: "We would not deny that the decision of Mr. Berry involved a disappointment to us. We have no reason to change or disavow the affection with which we so recently regarded him. Yet we would not have your satisfaction in retaining your own beloved leader alloyed with any feeling that a sister church had been thereby made to sustain irreparable injury. You will rejoice to know that we are as thoroughly united and as determined to carry on our work as we could have been had your pastor accepted our invitation . . . . We are not going backward, we are not merely holding our own, we are steadily advancing."

—The annual meeting of the Young Men's Christian Association of this State will be held in Harlem, February 16, 17, 18, and 19. Reduced rates of fare have been procured for delegates and their friends, and a very large number of those interested in the work are expected to attend the convention. Addresses will be made during the sessions by William E. Dodge, the Rev. Dr. Marvin R. Vincent, the Rev. A. B. Kittredge, the Rev. Dr. Walter Laidlaw, of Albany, J. R. Mott, of Cornell University, the Rev. R. R. Meredith, of Brooklyn, and others. Their subjects will be in accordance with the work of the associations. The sessions will be held in Pilgrim Congregational Church, except Thursday evening, when a welcome reception will be held in Sulzer's Hall, Second Avenue and 127th Street.

—President Elbridge T. Gerry, in his annual report for the Society for the Prevention of Cruelty to Children in this city, denies that juvenile crime is on the increase in this country to-day. This is due only to the vigorous enforcement of the laws intended for the protection of the children. The report states that in the last year 2,755 children were cared for and placed in homes; 5,849 complaints were received, and 5 822 of these were investigated; 1,900 cases were prosecuted and 1 848 offenders were convicted. The Society's expenses were $21,225; its receipts were $27 841. In thirteen years 32,994 complaints have been received and investigated, and nearly 20,000 children have been received and cared for.

—A meeting of Brooklyn Congregationalist ministers and laymen interested in the forming of a Brooklyn Congregational Club similar to those in New York and Boston was held on last Thursday night. Delegates were present from the Church of the Pilgrims, the Central Congregational, the Clinton Avenue, Puritans, South, Lee Avenue, and Tompkins Avenue Churches. It was decided to meet in the Johnson Building on the last Monday of each month, pending the selection of suitable club-rooms. A committee was appointed to prepare a constitution and to interest the churches in the project.

—The Rev. David Wills read an address on "Newspapers" before the regular meeting of Philadelphia Presbyterian ministers last week. He is reported as saying: "The Sunday papers are here and have come to stay, and reach more people than does the pulpit. We are a newspaper nation, and the greater portion of our people are newspaper readers, and the church cannot suppress what is popularly accepted as legitimate journalism. If we are to look upon the Sunday newspaper with aversion on account of public matters that are printed in its pages, why should we not look in the same way on the sermon that is delivered on political subjects?"

—We gave some account a week or two ago of the movement in this city toward raising a fund to aid aged and disabled Presbyterian ministers. It is now hoped to raise a centennial fund of a million dollars for the purpose. A second meeting to discuss the subject was held in the First Presbyterian Church last week. The Rev. Dr. W. C. Cattel said that out of 6,000 ministers there were less than 600 who were disabled by years or sickness from earning their living. These had received last year about $200 each for their families from the church.

—The council of Congregational churches summoned in Brooklyn last week to consider the questions in issue between the Rev. Arthur Chester and the Bushwick Avenue Church decided that Mr. Chester was not the pastor of the Bushwick Avenue Congregational Church, that he never legally had been, and that consequently the Trustees of the church had had no authority to pay him the salary he has been receiving. A committee was appointed to endeavor to adjust the difficulties between the two disagreeing parties in the church.

—The Rev. F. E. Clark and the Rev. R. W. Brokaw were the principal speakers at the second union meeting of the Brooklyn Societies for Christian Endeavor held at the Clinton Avenue Congregational Church last Thursday night.

—The Rev. C. H. Yatman, of Newark, N. J., has been holding evangelistic services since September in the cities of Chicago, Joliet, Evanston, and Peoria, Ill., St. Louis and Independence, Mo. These meetings were under the auspices of the Young Men's Christian Association, but pastors of prominent churches heartily co-operated with Mr. Yatman.

—A Philadelphia correspondent writes as follows: "The series of union meetings under the direction of the Rev. B. Fay Mills terminated on January 30. The union of the ten churches of seven denominations has been cordial and earnest; and one of its most certain results will be in the future a more sympathetic relation and readiness to work together. Mr. Mills's labors have been marked by the positive absence of everything like cant and mere emotional appeals. He makes his appeal to men's intelligence and better judgment, urging men to become Christians because in this way only can they make the most and the best of their lives for this and the coming time. The Spirit has been most manifestly present from the first, and the community has been very powerfully moved. Large numbers have declared for Christ, and the work is manifestly in such a state that the workers on the ground can and will take it up and carry it on, and so continue the harvesting."

—The German branch of the Young Men's Christian Association of this city held its seventh anniversary on Monday night of last week. The branch has 226 members, is growing in strength, and is doing an excellent work. The present building is small, and a fund is being raised to purchase the adjoining property and to open a gymnasium and general hall.

—A charge of heresy has been brought against the Rev. L. C. Baker, of the West Jersey Presbytery. A special committee last June reported that his teachings and writings were not in accordance with the established doctrine of the Presbyterian Church, and suggested that he quietly withdraw from his ministerial position. Mr. Baker declined to do so, and he appeared before the Presbytery and made a vigorous defense of his teaching that eternal damnation is not necessarily a sinner's lot after death.

—The First United Presbyterian Church of Mansfield, Pa., was entirely destroyed by fire last week. Loss, $15,000. The fire was caused by natural gas.

—A farewell meeting for the Rev. Dr. W. A. Farnsworth, who has already spent thirty-six years in Turkey, and now returns to his station at Cæsarea, in Asia Minor, and for Miss Sarah A. Closson, of the same station, who has been twenty years in missionary service, was held on Wednesday of this week at Pilgrim Congregational Church. The Rev. Messrs. Farnsworth, William Kincaid, S. H. Virgin, and Miss Closson were among the speakers on the programme. Dr. Farnsworth and Miss Closson will sail for Turkey on February 11.

NEW ENGLAND.

—The Rev. Dr. Courtney, of St. Paul's Church, Boston, was unanimously elected to the bishopric of Nova Scotia last week. Dr. Courtney is an Englishman by birth. He came to this country in 1876, and has been connected with St. Thomas's Church of Boston (from 1876 to 1880), St. James's Church of Chicago, and St. Paul's of Boston.

—At the installation of the Rev. L. T. Potter over the Park Church of Hartford, on Wednesday of last week, the sermon was preached by the Rev. Dr. E. H. Parker, the charge to the pastor was given by the Rev. Dr. Buckingham, of Springfield, and the charge to the people by Professor Llewellyn Pratt, of the Hartford Seminary. The latter said: "Regard this service as marking the settlement of a pastor, not an experiment, something temporary. The work of inquiry has been done. This day a new partnership is formed. Let it be one of mutual confidence. Do not expect impossibilities. Do not expect the pastor to know everything without any help from you. He is not called to be the only working force in the church. The power of the church is in a spiritualized and working membership. Do not hamper your pastor with precedents. Old ways that have been good may not be the best for the present time. The relation in which you now enter is one of the dearest of all on earth."

—A convention of Christian Endeavor Societies of Massachusetts is to be held in Concord on Washington's Birthday. The Rev. S. W. Adriance, of Lowell, and other prominent workers of the Society are to deliver addresses.

—The following resolution was passed by a recent meeting of the Congregational Churches of Barnstable County, Mass.:

"*Resolved*, That we recommend to all the churches of the Conference to circulate in their respective parishes the following pledge: 'We, legal voters of ——, hereby pledge ourselves that we will not, knowingly, vote for any candidate for any office, legislative or judicial, who will not endeavor, both by vote and influence, to prohibit the manufacture and sale of intoxicating liquors as a beverage.'"

—The election of the Rev. W. H. Ryder, of Ann Arbor, Mich., to the chair of New Testament Greek in Andover Seminary has been confirmed by the Board of Visitors. Mr. Ryder has not yet made known his decision.

—The Plymouth Congregational Church of Cambridgeport, Mass., reports that it is in a prosperous condition. The membership is nearly one thousand. The receipts last year were larger than ever before. There are no rented pews in Pilgrim Church, the expenses all being paid by free will offerings.

—There are 303 Baptist churches in Massachusetts, a gain for 1887 of 8, with 290 ordained ministers and 54,382 members. The net increase of members is 2,813.

—The Congregational church of Quincy, Mass., has been supported for the last fifteen years entirely by voluntary contributions. Not only has there been no rental of pews, but no seats have been allotted. It has a membership of 837.

—The Congregational church of South Norwalk held its annual meeting last week. The total membership is now 488, the highest in the history of the church. The religious and benevolent activity of the church is encouraging.

WEST AND SOUTH.

—The committee of the General Assembly of the Northern Presbyterian Church, in session in Baltimore last week, adjourned after framing answers to questions presented by the committee of the Southern Assembly, looking toward union of the Church. Among the questions considered were "The Status of the Colored Churches;" the question of the boards of the Church, the Northern branch working by boards and the Southern by committees; and, last, the difference of doctrine.

—The "Christian Observer" (Louisville) says of the Moody meetings in its city: "These meetings have been already greatly blessed. The afternoon services have been held in the Warren Memorial Church, one of the largest in the city. One afternoon this house was filled so early that Mr. Moody was obliged to ask the audience to remove to the large Tabernacle adjoining. For it was evident that the church would not hold nearly all that wished to attend. At night the Tabernacle, which seats between four and five thousand, was filled so that the people had to be invited to the platform. Still they continued to come, till Mr. Moody asked the ushers to close the doors and admit no more, for the sake of quiet."

—A dispatch from Des Moines, Ia., says that on February 4 the Rev. Ida C. Bulton opened the Senate with prayer, "which is believed to be the first instance in the history of the world of such office being performed by a woman."

—The aged chief pastor of the Ohio Protestant Episcopalians, Bishop Bedell, wants an assistant bishop, and has called a special diocesan convention (Cleveland, March 14) to elect one.

—In a Presbyterian church at Placerville, Cal., a novel entertainment was given not long ago. A young lady representing America was seated on a dais covered by the Stars and Stripes, and was attended by four little pages, who introduced successively representatives of various heathen countries dressed in appropriate costume. These, kneeling as supplicants, pleaded with "America" to send them the Gospel. The parts were well carried out, and the proceeds devoted to the cause of the missions.

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—Frank P. Woodbury, D.D., has received a call to the Second Church of Minneapolis, Minn.

—C. F. Weeden has accepted a call from the church in Colchester, Conn.

—W. O. Jones was ordained as pastor of the church in Thurman, Ohio, recently.

—N. A. Hyde, of the Mayflower Church of Indianapolis, Ind., has resigned.

—C. S. Lane, of Unionville, Conn., has resigned.

—Brainerd Kent died in Chicago, Ill., on January 30.

—Albert Wheeler has accepted a call to the church at Potsham, Me.

—F. R. Lucky, of Poughkeepsie, N. Y., has received a call from the Humphrey Street Church of New Haven, Conn.

—M. M. Hughes accepts a call to West Mill Grove, N. Y.

—Thomas Kent accepts a call to Abingdon, Ill.

—James Lade, of Elliot, Me., has resigned.

—E. A. Berry, of Romeo, Mich., has withdrawn his resignation.

—S. R. Free, of the church at Willimantic, Conn., has resigned.

PRESBYTERIAN.

—J. A. Reed, of the First Church of Springfield, Ill., who has served for eighteen years, has resigned.

—A. J. Henry, of Shinnecock, L. I., has resigned.

—W. F. Jenkins has received a call to the First Church of Montclair, N. J.

—A. M. Dixon, D.D., died in Edgar, Neb., recently, in his seventy-ninth year.

—C. E. Fay accepts a call to Unadilla, N. Y.

EPISCOPAL.

—W. W. Geer, of Oyster Bay, L. I. has been chosen an assistant rector of St. Paul's in this city.

—C. T. Coerr has declined the rectorship of St. James's Church, Marietta, Ga.

—Calbraith B. Perry will accept the rectorship of the House of Prayer in Newark, N. J.

—S. Skelling has become rector of St. Paul's Church, Providence, R. I.

—E. E. Clexton has been appointed assistant at St. Augustine's Church, South Boston, Mass.

OTHER CHURCHES.

—Enoch Wood, D.D., a prominent Methodist minister, died on February 1 in Toronto, at the age of eighty five.

—C. P. Lombard accepts a call to the First Unitarian church of Plymouth, Mass.

—Cornelius Birkly, an aged German Baptist minister of Somerset, Pa., was recently found frozen dead in a field on his farm.

—William Christine, pastor of the Methodist church of Florence, N. J., died last week.

—J. L. Ray, of Cincinnati, Ohio, has been called to the West Thirty-third Street Baptist Church of this city.

—James I. Good, D.D., has declined a professorship of theology in Heidelberg College in Tiffin, Ohio, to which he was recently elected.

—W. R. Libby has been called to the Universalist Church in Valley Falls, R. I.

INTERNATIONAL COPYRIGHT.

VIEWS OF THE AMERICAN COPYRIGHT LEAGUE.

THE American Copyright League, of which James Russell Lowell is President and E. C. Stedman Vice-President, has just issued the following address to readers of books in this country:

"The American Copyright League, which includes among its members the authors of America, asks from all good citizens, who desire the development of American literature and regard the good name of the American people, their personal and active aid in securing international copyright.

"The United States is at present the only nation, itself possessing a literature of importance and making a large use of the literature of the world, which has done nothing to recognize and protect by law the rights, international as well as national, of authors of whose production it enjoys the benefit. In declining to assure compensation to foreign authors whose books are read here, it has debarred itself from claiming for its own authors recognition and protection abroad, and it has placed them at a disadvantage at home suffered by no other American craftsmen.

"International copyright is needful:

"1. To raise our own country to the standard of national morality and of international fair play maintained by all other civilized nations now united in the International Copyright Union.

"2. For the wholesome development of our national literature, now hampered by the fact that those who must earn their living by their pen cannot devote themselves to producing books if their products must compete with books on which no payment is made to the producer.

"3. In justice to American authors, who ask for their products no Government 'bounty' and no 'protection' in the sense of the privilege of taxing the products of foreign writers, but only a fair field for their own in this country and abroad, and a fair chance to make authorship in America a self supporting profession, instead of a by-calling at the end of a day's toil in other fields.

"4. In justice to foreign authors, who are entitled to receive from Americans who read and benefit by their books the same fair payment an American would expect to make on any other article—as clothes or pictures—which he buys from foreign producers.

"5. In order to widen the circulation of the best new literature, American and international, by the lessening of price which would ensue in the case of original American books, from distributing the first cost among the greater number of copies for which sale would be secured among American readers if they were not diverted by the cheap reprints of poor English novels; and in the case of books of international importance, whether from American, English, or Continental writers, by giving a basis of law to business arrangements for sharing the expense of production among the several nations interested.

"We have been told that the American people will not grant this justice lest it might prevent 'cheap books.' We believe, on the contrary, that the American people are willing to pay for what they get, and will agree that 'there is one thing better than a cheap book, and that is a book honestly come by.' But the example of France and Germany, countries whose literature is fully protected by international copyright, and whose books are the cheapest in the world, shows that the price of books depends, not upon the copyright, but upon the nature of the public demand. American readers want cheap books adapted to their special requirements. This demand will be met. Authors and publishers will profit by wider sales, though at smaller prices for the individual book. Any increase of price because of international copyright will be almost exclusively in the cheapest issues of foreign fiction, un-American and in many cases undesirable for American readers, while no copyright law can in any degree affect the prices of past or future editions of books already published. Translations of Zola's future novels may cost fifty cents instead of twenty-five cents, but as an offset for this misfortune more American fiction will be sold, and cheap reprints of ephemeral English fiction will make way for decently printed editions, at a fair price, of American and the better class of new English novels.

"We submit also that the term 'monopoly,' as used against copyright, is wrongly used. A monopoly, in the current sense of the word, is the setting apart by law of certain natural products or facilities, or of certain property of the commonwealth, which, in the absence of such a law, would be open to all. This does not apply to an author's control of his productions, any more than to a shoemaker's control of the pair of shoes which he makes. The man who earns his living by his brain asks only the same fair play that is given to the man who earns his living by his hands. A domestic copyright to the writer of a history of the United States or an international copyright to the writer of a history of England debars no other author from writing a history of either country; it does not grant a 'monopoly.' The author asks only payment for the service he has done, and not for any restriction of the work of others; in fact one reason for paying him is that it encourages others to write.

"Every American citizen has a practical interest in this reform. We desire to impress upon Congress the fact that the public opinion of intelligent readers is in its favor. We ask each reader to do his part, either by joining the League, which welcomes readers as well as writers of books, or by signifying to its secretary his willingness to sign the memorial for international copyright, or, still better, by writing at once to his Senators and Representative in Congress urging them to vote for such a measure. The League appeals to the honor, the patriotism, and the business common sense of American readers in behalf of international copyright, and it believes that such an appeal will not be heard in vain by the American people."

BOOKS AND AUTHORS.

AMERICAN AND COLONIAL HISTORY.[1]

The period of American Colonial History is still fruitful of volumes. Mr. J. A. Doyle's latest production on the Puritan Colonies is offered nearly at the same time with Mr. Justin Winsor's on the English and French in America. In addition the "English Historical Review" brings an article written by Mr. Doyle upon the two preceding volumes in Mr. Winsor's series. Thus we can compare the work of one with that of the other, and apply to his own work the remarks made by one writer upon the work of the other. Mr. Doyle is a Fellow of All Souls' College, Oxford, trained in the new science of Historiography; Mr. Winsor is Librarian of Harvard University, an adept in Bibliography. It may further be said, in preface, that Mr. Winsor's history is written upon the co-operative plan, Mr. Winsor serving as editor and contributor.

The "Historical Review" article is not altogether favorable to the co-operative method of writing history pursued by Mr. Winsor. It admits that United States history, more than that of any other country, lends itself to division, each colony having its own archives, and its own set of records in the English Record Office. But, for this very reason, it claims the greater need to show unity in the whole, to bind it all together by a thread of individual personality. Under the co-operative method an individual cannot give himself proper scope, but must limit himself in various ways, whereby the value of the work as an artistic whole is endangered. Especially must this be the case when two or more persons write successive portions of what is properly one narrative, as not infrequently occurs in Mr. Winsor's histories. And yet the fact is recognized that, in a field so vast as the history of America, co-operation of some kind is necessary, and the only question that remains is, what kind of co-operation. In one kind an author may use the work of specialists in his subject, giving due credit to them for their share of the work; in another, as in Mr. Winsor's history, the whole may be given over to a band of specialists who work together, each upon his assigned topic. The latter method, according to the "Historical Review," has more inherent disadvantages than the other. It tends to throw the biographical side of history into the background, and the work of different writers must sometimes overlap. Concerning Mr. Winsor's tendency to overload his volumes with bibliographical notes, Mr. Doyle remarks that history is one thing and the bibliography of history is another, and the two are better kept distinct. He thinks, too, that there is a tendency in Mr. Winsor's series of volumes to forget that history is not antiquarianism, though the historian constantly needs the services of the antiquary, and must be an antiquary in his own department.

Turning now to the volume in hand, edited by Mr. Winsor, it is found to compare favorably with the volumes of the series that have preceded it. The first article, on Canada and Louisiana, by Mr. Andrew McFarland Davis, gives a valuable account of the conditions of early life spread over a vast region, from the lower St. Lawrence to the lower Mississippi. The middle portion of the volume deals with English colonial life along the Atlantic coast; while the last article, by the editor, gives an excellent account of the French and Indian War. The whole has a logical arrangement of topics, not always found in the earlier volumes, doubtless not always possible, that lends to it additional interest. The first and last articles are the best. The middle portion includes two other articles by the editor, one on New England, which covers one hundred and two pages, and one on Maryland and Virginia, which covers twenty-six pages. Such occasional disparagement may be considered as what Mr. Doyle has called "inherent disadvantages of the system." It looks as if the editor had been disappointed in his writer upon Maryland and Virginia and had been obliged to write the article himself from such materials as he could lay hands on. Twenty-six pages are much too little for the colonial history of two States so important in colonial times as Maryland and Virginia, especially when fourteen of the twenty six pages are given to bibliography. The two succeeding articles on the Carolinas and Georgia occupy one hundred and twenty pages. Each article in the volume is supplemented by a number of pages of critical notes on the sources of information, of value to the special student. The work is a little less burdened with cartography than some of its predecessors. A good index is found at the end.

Turning now to Mr. Doyle's volumes, they are found to contain an interesting though somewhat detailed account of events in New England from the first European settlements to the year 1713. This date marks the conclusion of the War of the Spanish Succession, or Queen Anne's War. It is hard to see why, in a history that sets out to show the development of social and constitutional life in New England, this period should be chosen as a landmark. Mr. Doyle remarks that this is the end of a long war and the beginning of a long peace in America, which is true enough; but the question arises whether 1688 does not mark the end of the first period, both social and constitutional, in New England history, rather than 1713. The peace of Utrecht, signed in 1714, taken with the accession of George I. in the same year, forms a real landmark in the development of the English Constitution; not so the American Constitutions, which do not lend themselves too closely to English analogies. Furthermore, the period of 1688, which marks the end of extensive migration, may be better taken as typical than the arbitrary period of 1700 which Mr. Doyle has taken. Mr. Doyle shows his attitude toward himself when he says in the preface that in the mass of details he has found it hard to determine what to put in and what to leave out. This implies, as a rule, that the writer discovers the principles underlying the events of his history at the same time that he works up his material and writes his work; whereas the best history is written, as a rule, the other way; when the principles are clearly seen, only such facts are chosen as bring the principles into view. Mr. Doyle's facts are clearly and logically presented. The work is thoroughly conscientious, without a shoddy line in it. He has used the standard original authorities to good advantage, which will make his work of value to those who go over the same ground hereafter, either as students or writers. This is one of the best things a historian can do. It is one of his high aims. But in this collection of facts and study of materials for history in New England, the reader must draw his own conclusions as to the working of the English Constitution in America, and how it was modified. The writer does not do it for him, as the Introduction would lead him to expect. Mr. Doyle says (Introduction, p. 7):

"To an Englishman the history of the Puritan Colonies has a special attraction, as showing how the constitutional principles of his own country may be adapted and developed in altered conditions of life. Besides this, it has another peculiar interest. In New England we can see the unchecked working of principles whose operation in England was modified and balanced by other influences."

If what has been said thus far of Mr. Doyle's work has been not too favorable, one hastens to speak of a characteristic that goes far to cover a multitude of possible evils. The work is eminently fair. On such matters as the Puritan character, the struggles with governors, the strife of sects, and disputes about boundaries, Mr. Doyle has spoken as few Americans could speak, from the nature of the case. Most Americans are still too much concerned in these matters to judge with perfect impartiality. It may be said that Englishmen are also concerned, which precludes Mr. Doyle; but at least Englishmen are less personally interested in the decision of points in American history than in English history, and *vice versa*; which may be taken to imply that the impartial historian of modern England may perhaps be found in America. Praise is due this work of Mr. Doyle's also on account of its satisfactory bibliographical notes, its maps, foot-notes, and index. All show training in the use of historical material, and the method of constructing history from it. The succeeding volumes will be looked for with interest. The series will doubtless become the standard authority in England upon American colonial affairs.

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[1] *Narrative and Critical History of the United States.* Edited by Justin Winsor. Vol. V. The English and French in America, 1689–1763. 4to. (Boston: Houghton Mifflin & Company.)

English Colonies in America. By J. A. Doyle. Vol. II. The Puritan Colonies. In two volumes, 8vo. (New York: Henry Holt & Company.)

Non-Biblical Systems of Religion. A Symposium. (New York: Thomas Whittaker.) The papers of this "symposium" are of unequal value. The introduction on "Ethnic Inspiration" by Archdeacon Farrar shows haste and want of reflection. Surely a stronger plea for Gentile religion could be devised. The two papers following, upon "Ancient Egyptian Systems," by Canon Rawlinson, are strong and adequate. The author rejects the totem theory of Egyptian animal worship in a somewhat airy fashion. It seems to us to be worthy of a more serious treatment. The Egyptian notion of righteousness, of immortality, of judgment, and their esoteric theology are subjects distinctly and truly described. The Rev. Dr. Wright's essay upon the "Ancient Canaanite Religions" seems to deserve nothing more than the mention of its title. Information more just and more full upon the subject could be gained from the Encyclopedia Britannica. "Earlier Hellenic Religions" by the Rev. Edwin Johnson, is chiefly remarkable for the reason that the author says nothing at all of earlier Hellenic religions. The Rabbi G. Emanuel attempts to show in his article upon "The Jewish Faith" that Christianity is not an outcome of, but a collateral development with, Judaism. Just why this paper upon the "Jewish Faith" comes under the heading of Non-Biblical Religions we are not prepared to say. It is an arcanum,

The comparison of Islam and Christianity by Sir William Muir is just and true and sufficient and timely. The Principal of Edinburgh University is an authority upon the religion of Islam. The next paper, on Buddhism and Christianity, by F. W. Rhys Davids, is also good, accurate in statement and sound in judgment. He points out that, though Sakya Muni was ambiguous about his doctrine of Nirvâna, no one who attentively considers that the whole purpose of Buddhist teaching is to extinguish all will and desire of life can doubt that Nirvâna means annihilation. Concerning the two following papers upon the Ancient Scandinavian Religion we have only words of praise to speak. The Hon. Rasmus B Anderson is first among authorities upon Norse Mythology, and these two papers are a complete and interesting *résumé* of Scandinavian myths. Professor J. Radford Thomson has contributed an essay upon "Positivism as a Religion," wherein he points out the weakness of Comte's manufactured religion. It is a curious fact that no one, so far as we know, has observed that Positivism and ancient Judaism are very like The volume closes with two essays concerning the "One Purely Moral Religion," by the Rev. W. Nicolson These papers are intended to discriminate between the ethnic religions and Judaism. Though the papers are thoughtful, we are not won over to the author's views in every respect; we are not prepared to perceive in the Hebrew system the One Purely Moral Religion. We would suggest that if another edition of this book be called for, the publisher revise the title, or else insert a note explaining that the Judaism set forth in the essays is not a Biblical system of religion.

Methods of Church Work, Religious, Social, and Financial. By the Rev Sylvanus Stall, A M. (New York: Funk & Wagnalls) The author of this book is already known in ministerial circles and to the church public as the author of other volumes of practical character relating to the subject of church debts, denominational statistics, hymnology, etc. In this larger and more ambitious work, some features of which remind us of Dr. Gladden's "Parish Problems," the results of experience are associated with an imposing array of facts gleaned by observation and inquiry, and there is hardly a phase of Christian labor within the limits of church development which does not find adequate and intelligent treatment. The development of the plan follows logical and systematic stages of expansiveness. In seven parts, subdivided into forty-four chapters, the whole ground of aggressive religious effort is covered, and these are but few of many suggestive titles: How to Make a Working Church; Saving the Young; Sermons to Children; How to Secure the Attendance of Outsiders; Revivals; Training Schools; Parish Papers; How to Keep Churches Out of Debt; Working Clubs; Guilds; Loan Relief; Work Among the Sick. There are, however, two objections to this volume. First, its awkward shape, and, second, its lack of index—a loss not made good by a well-arranged table of contents. But there is so much of information between its lids that we cheerfully pardon the absence of outward comeliness. We are glad to recommend "Methods of Church Work" to young clergymen in particular, and many of the same profession who are dreading the "dead-line" might so freshen up by reading it as to become vastly more useful to their congregations than at present.

The Rev. Frank S. Child, whose admirable address on Mr. Beecher many of our readers have already seen, has just published through the Baker & Taylor Company, New York, a volume entitled *Be Strong to Hope.* The title well expresses the pith and substance of the eight brief chapters which make up the volume, and which are addressed primarily to the great company of those who are under the discipline and burden of life. Under such heads as "Pain," "Care," "Worry," "Suffering," "Discipline," and "Adjustment" Mr. Child suggests those consolations and helps by the way which are of inestimable value to the great army of sufferers in the world, which needs almost more than anything else just such words of cheer and comfort and rational hope. That which gives Mr. Child's little book its special value is that it does not deal with the solemn and awful themes abstractly nor intellectually exclusively, but approaches them from the standpoint of experience. The counsels of these brief chapters are evidently the outgrowth of an actual experience; and that alone qualifies one both to understand and to minister to the sufferings of others.

Theology. By the Rev. John Miller. (Princeton, N. J.: Evangelical Reform Publication Co.) In this trenchant volume of nearly 300 pages the recalcitrant and unsubdued dissenter within the Presbyterian fold, the Rev. John Miller, delivers some telling blows against those ultra-Calvinistic doctrines which have been, and are now in a measure, the bane and the admiration of the world The book is really a kind of theological institute—a series of short studies on great subjects, since about eighty different topics are briefly considered. The style is characteristic. Whack! whack! come the blows against ironside theology, and their very strength opens a seam in the armor, sometimes very close to the water-line. A certain holy audacity, coupled with uncommon acuteness and requisite learning, and unmixed with dread of using incisive Anglo Saxon, awakens the sympathies and delights the understanding of the reader. A more vigorous and cutting preface would hardly be possible. It is, unlike many prefaces, the key to the volume.

The Ignatian Epistles. A Reply to the Rev. Dr. Lightfoot, Bishop of Durham By W. D Killen, D D, Professor of Ecclesiastical History, Ireland. (New York: Scribner & Welford.) In this little work of less than one hundred pages Dr. Killen undertakes to expose the alleged weakness of Lightfoot's position in maintaining that the seven letters attributed to Ignatius by Eusebius are genuine epistles and that "no Christian writings of the second century are so well authenticated." The author holds that this view cannot be accepted without overturning all the legitimate landmarks of historical criticism. In his opinion the letters are forgeries from beginning to end; and from this postulate the argument against their authenticity is pushed with considerable learning and skill; whether conclusive or not must be determined by comparison with Dr. Lightfoot's exhaustive publications in support of his own view. Students of church history will hardly omit the reading of Dr. Killen's book.

A Russian Proprietor, and Other Stories By Count Lyof N. Tolstoi. Translated by Nathan Haskell Dole. (New York: Thomas Y. Crowell & Co.) As fiction, these short stories are far from representing Tolstoi at his best. They are among his earliest attempts, dating from 1852 to 1859 The first, that giving the volume its name, has a strong interest to all admirers of Tolstoi apart from its qualities as a story. It is a fragment only, the first part of an uncompleted story. It describes the experience of a young and enthusiastic Russian nobleman who resolves to live among his peasants and better their condition. He meets heart-rending stupidity, crass obstinacy, prejudice beyond belief. This reads like a leaf from the record of Tolstoi's own life, and there is little doubt that it is autobiographical in part. The other stories have a bald, photographic realism which, as compared with Tolstoi's best work, bears exactly the relation of the skeleton to the whole and living body. Yet no one could doubt that their author was a man of genius.

Abraham, Joseph, and Moses in Egypt. By the Rev. A. H. Kellogg, D D. (New York: Anson D. F. Randolph & Co.) We have in this publication six lectures delivered before the students of Princeton Seminary, on the subject of Egyptology. The purpose of the writer is to ascertain, if possible, the position of the three patriarchs in the history of Egypt. He admits uncertain time-elements, gaps in chronology, and no effort is made to settle the chronology absolutely. Only relative results are reached. Dr. Kellogg aims to harmonize two sources of information—Egypt's monuments and the Bible tradition—and he believes in their ultimate perfect harmony. Valuable tables and reproductions of antique figures, with explanatory footnotes, make the contents of the volume useful to special students engaged in the study of archæology.

Under the Southern Cross By Maturin M. Ballou. (Boston: Ticknor & Co.) Mr. Ballou is the author of several books of travel which have been favorably received. On this journey he takes us with him through Australia, New Zealand, Tasmania, and many of the Pacific Islands. He has in an eminent degree that "fifth sense," the faculty of knowing what is interesting to the general reader. As he travels he chats by the way, joining anecdote to observation, and illuminating his narrative by pleasant comment and odd bits of information. To those who cannot visit the lands described, this volume will serve in a measure as an "arm-chair by the fireside" journey, a substitute for the real thing, while those who know or intend to visit these countries will find it a useful and suggestive handbook.

Four Lectures: Delivered in the Church of the Holy Trinity, Philadelphia, in the year 1877, *on the Foundation of the late John Bohlen, Esq.* By Alexander H. Vinton, D.D. Second Edition. (New York: Thomas Whittaker.) These four lectures of the late Rev. Dr. Vinton, upon the respective subjects of the Personality of God, the Tri-Personality of God, the Atonement, and the Holy Ghost, were noticed in the columns of The Christian Union upon the publication of the first edition. As no changes appear to have been made, we have only to repeat that the lectures are thoughtful, broad, and suggestive; a welcome contribution to the higher speculations of theology.

Roy's Repentance. By Adeline Sergeant. (New York: Henry Holt & Co.) We find little to commend in this story. It is sensational in plot, deficient in art, and totally devoid of moral purpose or literary inspiration. It only differs from the "penny dreadful" in being written in good English and without startling exaggeration of style.

THE MAGAZINES.

A well-balanced and extremely readable number of the *Century* is that for February. History, poetry, fiction, art, and description are admirably blended in judicious proportion. A collection of hitherto unprinted letters by the irascible Walter Savage Landor is preceded by a most delightful little essay by Mr. Lowell, in which the charm of his lighter and more playful style is at its best. A pathetic picture of the lonely suffering of the Russian political prisoner immured in the fortress of Petropalovsk is given by Mr. Kennan, whose articles are, we are told, carefully torn from the magazine by the Russian censor before it is allowed to enter that country. General Sherman contributes a broad study of "The Grand Strategy of the War." The Lincoln biography adds an important contribution to American history by giving for the first time the full history of Mr. Seward's attempt to override Lincoln's policy and direct his course, and of the President's firm and decisive answer. The chief descriptive articles are by Mr. Theodore Roosevelt on "Ranch Life in the Far West," and by Mr. and Mrs. Blashfield on "Pictorial Art on the Stage." Dr. James M. Buckley has a learned and curious study on "Astrology, Divination, and Coincidences." How many people know that "Zadkiel's Almanac" of Astrology sells annually 120,000 copies? The fiction and poetry of this issue are above the average.

In the *American Magazine* the illustration of an article by the well-known naturalist, Mr. C. F. Holder, on "The Heart of the Sierra Madre" is notable, and the best thing pictorially this periodical has done yet. Mr. McDonald Oxley contributes an interesting account of the recent Canadian expeditions to Hudson's Bay.——*Outing*, which is about to go under new management, has a good table of contents for February. Thomas Stevens, Captain Coffin, General Marcy, and G. O. Shields are among the writers of spirited out-of-door articles.——The most noteworthy thing in the *Overland Monthly* is Mr. John Hamilton Gray's argument against "Commercial Union between Canada and the United States."

BOOKS OF THE WEEK.

Macmillan & Co., New York, send us a carefully selected and well-arranged volume entitled *The Wit and Wisdom of Samuel Johnson; Canon Westcott's Thoughts on Revelation and Life* is a volume containing selections from Dr. Westcott's best-known works, and will be highly valued by the students of that eminently thoughtful and scholarly writer; *Harmonia* is a new novel by the author of "New Virginia;" *Mrs. Penicott's Lodger, and Other Stories*, by Lady Sophia Palmer, contains six short stories; *Aphorisms*, by John Morley, is the republication of a striking and thoughtful address delivered before the Edinburgh Philosophical Institution.——From the Rivingtons, London, we have received a volume of sermons preached in St. Paul's Cathedral by Canon Holland, entitled *Christ or Ecclesiastes; The Faith of the Gospel*, by Arthur James Mason, is described as a manual of Christian doctrine.——Thomas Y. Crowell & Co. add to their growing list of Tolstoi's publications *The Long Exile, and Other Stories for Children*, and *Napoleon and the Russian Campaign*.——We have received from the D Lothrop Company, Boston, a new volume in their "Spare Minute Series" entitled *The Art of Life*, containing selections from the writings of Samuel Smiles, with an introduction by Dr. Peabody.——Robert Carter & Brothers, New York, send us a new story by Agnes Giberne, *Miss Cone; or, All Those Girls;* and a devotional commentary upon the 119th Psalm, by Mr. Spurgeon, published under the title of *The Golden Alphabet of the Praises of Holy Scripture*.——Fords, Howard & Hulbert, New York, have issued a large quarto, profusely illustrated, under the title of *Face to Face with the Mexicans*, by Fanny Chambers Gooch, who resided seven years in Mexico.——The Bancroft Company, San Francisco, send us *Judah and Israel; or, the Kingdom of the God of Heaven as It Now Is, the Kingdom of the Son of David as It Will Be.*

LITERARY NOTES.

—An imperfect copy of Eliot's Indian Bible was sold at auction in Boston the other day for $210.

—Mr. Ruskin has completed the remaining portion of his autobiography, which consists of twelve chapters. These will be issued as one installment instead of in parts as heretofore.

—The issue of the "Publishers' Weekly" for January 21 is a Copyright Number, and contains, besides its usual features, a great deal of matter of interest and importance bearing on the question of International Copyright.

—A stained-glass window was recently set up in the parish church of Elstow, the birthplace of Bunyan. It forms the jubilee memorial for Elstow, and is the fifth window of stained glass that the church now possesses. Two of the others illustrate the "Pilgrim's Progress" and the "Holy War."

—A correspondent thus pleasantly calls our attention to the error of one of our book reviewers in speaking of Dr. Jessopp, author of that charming book, "Arcady," as dead: "I came from Dr. Jessopp's home on January 3 of this year, and left the dear man very much alive and as full of humor and love for his fellows as ever. Long may we be able to say this of him, and long may he tend the roses blooming as I left them that day on the rectory outside walls."

—Boston has, it is said, a new fashion in bookbinding; the colors of the volumes in large sets are varied. One of the leading binders has just finished a set of Dickens for a private library in sixteen different colors. "Each novel" says Arlo Bates, "was bound in an individual hue, the only duplication occurring where a tale came in two volumes. Red, brown, orange, light and dark blue, lemon, fawn, maroon, brown, and black were among the tints chosen, and with each went a harmonious gold-line English paper. The effect of this fashion is very pretty and even brilliant. It is used to break the uniformity of a score of volumes in a single tone."

—The "Critic" of January 21 contained a paper by the Rev. Dr. Howard Crosby on the revision of the Old Testament. The writer himself was one of the revisers; but he thinks the work of revision was hardly conducted in a sufficiently liberal spirit. The text was greatly purified, but the rhythm of the King James version was almost wholly sacrificed To enforce his argument by illustration, Dr. Crosby gives three versions of a noble passage from Job—first that of the Authorized Old Testament, then that of the Revision, then a third, of his own, in which he aims to combine the literalness of the Revised Version with the melody of the King James translation.

—The past year was not a notable one in the annals of English literature. Darwin's Life was probably its chief production. No new stars have appeared in the firmament, and the old ones have not burst into any fresh brightness. English literature is not yet rid of that "rule of the old" of which Mr. Grant Allen not long ago complained. Lord Tennyson is 78, Mr. Browning 75, Mr. Lowell is 68, Mr. Whittier is 80, Mr. Ruskin is 68, Cardinal Newman is 86, Mr. Matthew Arnold is 65. "Long may they all live," exclaims an English contemporary recording these facts; "for can any one honestly say that there are successors ready all along the lines to 'fill up the gaps in the files'?"—[Exchange.

Inquiring Friends.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

If a meeting of young people, and older ones too, for religious culture can be made more attractive to those *outside* the church by calling it by some other name than "Young People's Prayer-Meeting," is it not wise to do so? O.

Prayer-meeting is not the only name applicable to a meeting only a part of whose exercises consists in prayer. The name is often varied simply from a reasonable disinclination to stereotypes. So there come to be "praise-meetings," "promise-meetings," "Bible-readings," "vespers," etc. "Conference" is a still older substitute. Whatever you call it, the name will matter little, so long as the meeting itself is made what it ought to be. But if it has degenerated, it may be wise, when a change for the better is begun, to change a name that has become associated with dullness. The "fishers of men" must change their bait if the fish don't bite.

If man possesses a sinful nature, and in addition is tempted of the devil, how could Christ, having no sinful nature, be tempted in all points like man? B. J. B.

A sinful nature is a nature which is capable of sin and yields to sin. Christ's nature was capable of sin, but did not yield to sin. In order that he should be tempted in all points like man, nothing but the capability of sin was essential. In Christ we must recognize our human nature, with all its liabilities, kept "unspotted from the world."

Will you tell us what becomes of the spirit after death before the final resurrection? If the soul enters at once, after leaving the body, into its final award, what need of a judgment day? SUBSCRIBER.

These questions are so often repeated that we cannot undertake to repeat our answers. Those who are interested in studying the question should read "Beyond the Shadow" (Whittaker, Bible House, New York; $1.25).

Will you give your opinion on this point? A party of young people, having a very jolly time in their pastor's house with games and tricks, have their laughter and fun broken by the minister asking them to unite with him in prayer, after which, in a subdued manner, the party disperses. Was it our fault that there seemed a discordance in this? Or is there a fit time for everything?

If there was a discord, there was a fault, we cannot judge whose. Where the old custom of evening prayers is maintained in a family, a preceding hour of play is not incongruous with it, and the following prayer may well include thanksgiving for the recreation. Prayer being in its ideal one of the perfectly natural things, any touch of artifice or pushing is unwholesome. A habitually devout mind will, however, seldom find it difficult to pray under any circumstances; and if ever prayer seems unwelcome, it is safe to suspect one's self.

"E. M. K." wants the best commentary on Job and those books of the Old Testament, particularly, of which the authorship and date are disputed, simply to get at the facts which modern criticism has established, and without regard to moral or religious comment. No commentary will supply this. The facts themselves are more or less in dispute. One must read publications of opposite views, and make up his mind on the evidence. A little book that strikes the mean pretty fairly between extremes on both sides is Dr. R. P. Stebbins's "Common-Sense View of the Old Testament" (American Unitarian Association, Boston).

Will you mention the titles of those books which, in your opinion, would be the most helpful in a study of Canada? I wish particularly to learn something of the "fisheries" trouble with our own Government. A. B.

See the following articles on the Fishery Question: J. G. Bourlot in "Westminster Review" (sometime in 1886 or 1887); J. M. Oxley in "Magazine of American History" for July, 1886; Freeman Snow in "Forum" (December, 1887); W. C. Ford in "Forum," sometime in 1887. As to books on Canada, Withrow's History is the best of its kind. Other excellent works are Bryce's "History of the Canadian People," Grant's "From Ocean to Ocean," Fleming's "From Old to New Westminster," and for more minute details the volumes of "Picturesque Canada."

1. Is there a Labor Bureau in New York State? and, if so, how can I obtain its reports? 2. Does the Young Women's Christian Association of New York City find work for poor girls? and, if so, to whom connected with it should application be made? 3. Can you suggest a suitable trade for a poor girl of sixteen who has little education, and is slightly lame? In consequence of an accident, one leg is shorter than the other, which tends toward curvature of the spine, a tendency which may be diminished or increased according to the work she does. M. C. B.

1. Write to Bureau of Statistics of Labor, Charles F. Peck, Commissioner, Albany, N. Y. 2. Yes. Write to Secretary Y. W. C. A., Seventeenth Street, near Fifth Avenue. 3. It is almost impossible to give valuable advice in answer to such a question as this without knowing more fully the circumstances. It is in part answered by 2.

How to press flowers and retain their natural color: Take four thicknesses of newspaper, placing a layer of cotton batting upon it. Then arrange flowers on the cotton, and place another layer of cotton on them, with four thicknesses of newspaper on top. B. D. G.

See also our issue of January 26, page 109, article "A Wall Screen."

If the person inquiring for the little book entitled "The Sepulcher in the Garden" will send us his or her address we can put him or her in the way of obtaining a copy.

G. B. T.—"The Sidereal Messenger" (monthly, $2 per annum) is published at Northfield, Minn. There is a monthly called "The Observatory" published at Greenwich, England.

I think your correspondent who was inquiring for "The Silent Academy" will not need to go to a French reader, but will find it in an English reader used in the common schools about here twenty-five years ago or more. Such a narrative is one of the selections for Sargent's Fifth Reader, one of a series edited by Epes Sargent. C R.

L. A. R.—George W. Bungay is the author of poem beginning—

> "Whether of high or low degree,
> All men and women have ships at sea."

Can some one tell me in what Speaker or book I can find the piece entitled "The Fall of Pemberton Mill"? TEACHER.

An inquirer asks "how to make waxed paper." "Harper's Magazine," Vol. XLI., p. 632, tells how it is made in Europe, viz.: "Take a quire of paper, open it flat upon a table, go over it quickly with a very hot smoothing iron, against which is held a piece of wax, which, melting, runs down upon the paper. When the upper sheet is saturated it is taken off, and the one below is treated in a similar manner." N. F.

"S. B." asks in "Inquiring Friends" where he can get the poem "Platonic," by Wm. B. Terrett. It is in "Library of Poetry and Song," by Bryant, page 119. J. A. S.

If "J. O. A." will send full address, we can put him or her in the way of obtaining "One by One."

FACT AND RUMOR.

"Spodobs Volapük" appears now at the head of German, French, and Italian business houses, meaning "We correspond in Volapük."

Queen Victoria has been on the communion-roll of Crathie Presbyterian Church just a quarter of a century. A valuable communion service used in the quaint little Highland church was presented by her in 1863.

The man who goes fishing and sits in a cramp-inviting posture on a narrow thwart from early morn till dewy eve, and calls it fun, is the same chap that never goes to church because the pews aren't comfortable.—[Christian at Work.

A young preacher picked up Bishop Pierce's hat and put it on his head, and it was exactly a fit. "Why, bishop," said he, "your head and mine are exactly the same size." "Yes," replied the bishop, "on the outside."—[Little Rock (Ark.) Methodist.

A correspondent of a London literary journal announces the discovery of a new autograph of John Harvard, the founder of Harvard University. The only writing of his hitherto known to exist is the two signatures in the registry of Cambridge University.

Beware, my son, of the man whose dreary platitudes are never transfigured by the celestial glow of humor. Otherwise it may happen that your own heart will become as dry and dusty as his. Such a man may be as wise as Solomon, possibly. But the chances are that he is an ass.—[Burdette.

The manager of the automatic machines which furnish weights, sweetmeats, pens, paper, and other things to London people recently showed the police half a ton of lead and zinc dies and thousands of pieces of cardboard that had been dropped into the machines instead of pennies.

According to official statistics on the subject, 78 792 cabin passengers were landed from the various steamers at the port of New York during the year 1887. The total number of steerage passengers arriving was 371,619, and the trips made by the steamships of the various lines aggregated 885

Two brothers living not more than fifty miles away from Harrodsburg look so much alike that when one of them joined the Baptist church and was about to be immersed, and found that he had no clothes suitable for the occasion, as he expressed it, he paid his brother ten cents to be baptized in his place. This story seems incredible, but it is the fact, and would never have been found out had not the brother got angry and given it away.—[Harrodsburg (Ky.) Democrat.

Here is a specimen of the amazing stories which are fed to the ignorant masses of the Roman Catholic Church in Europe. The extract is from a Neapolitan paper, translated and republished in England: "Latterly, the Protestant Government of the United States wrote, begging the Pope to send them some Catholic missionaries to conduct schools and found hospitals. In England and Germany all eminent men are passing over to Catholicism. Queen Victoria is about very soon to abjure her faith."—[Exchange.

An old washerwoman in Concord at work one day as it began to grow dark unrolled her sleeves and said she must go home and get ready for Mr. Emerson's lecture. "Why, are you not too tired to go?" she was asked. "Oh, no, indeed; it always rests me," was the reply. "But do you understand what the lecture is about?" continued her questioner. "Well—no," was the answer: "but it does me good to see him stand up there looking so beautiful and telling us all we are just as good as he is!"—[Boston Gazette.

A POST-APOSTOLIC CREED.

BY THE REV. F. H. PALMER.

IN the midst of these days of theological controversy a voice from the past has spoken, with peace and quietness in its tones, to the ancient church to which the writer ministers. This church was established in the year 1623—about as far back toward the Apostolic age as any of the churches of New England can trace their history. Through all the earlier years a remarkably able ministry served this people. In 1638 the Rev. Joseph Hull, a minister from England, then pastor, represented the town at the general court. The Rev. Thomas Thatcher, who was pastor for about twenty years from 1644, was afterward installed over the Old South Church in Boston. His successor, the Rev. Samuel Torrey, was invited to the presidency of Harvard College on the death of President Rogers, in 1684, but declined the honor. The Rev. William Smith, who ministered here for forty-eight years from 1734, was the father of Abigail Adams, the wife of the elder Adams, who was President of the United States. Out of the dim past, doubtless from one of these able pastorates, has come to us a sound as of brethren dwelling together in unity. Evidently in those days religious men thought it better to spend their energies in fighting sin and evil than in a warfare with "new departures" and heresy. A creed, supposed to be an early, if not the original, "confession of faith" of the church, has been found written on the fly-leaf of an old pulpit hymn-book. Although its authorship and the exact date of its introduction are matters of uncertainty, there is good internal evidence that it was adopted before the Unitarian controversy, and in a time of peace, when religion was looked upon more as a life with God than a complicated scientific statement of truths about God. In its brevity and yet essential comprehensiveness it is a model which might profitably be imitated, in spirit if not in letter, by many of our churches to-day. It reads as follows:

"CONFESSION OF FAITH.

"You believe in God as the only living and true God; in Jesus Christ as the Son of God and the Saviour of the world; and in the Holy Ghost as the Enlightener, Sanctifier, and Guide of God's people.

"You believe also in the Holy Scriptures as a revelation from God; as such you embrace them, promising that you will make it your conscientious and persevering endeavor to regulate your conduct agreeably to their requirements.

"These things, as in the presence of God and these witnesses, you solemnly and religiously profess to believe, and promise by divine aid faithfully to perform."

That is all. But is not that enough to set up at the door of a Christian church as the condition of admission to membership? If a child, or an adult, can come to us and say that he sincerely believes in God, and in Jesus Christ, his Son; and in the Holy Spirit; in the Bible as God's word, and the safe guide to a right life; and that he will, with God's aid, *live by* these truths, should we not fellowship him, receive him? Would he not be a Christian? Would it be wise, or necessary to the safety of the church, to require him to pass an examination on minute points of theological doctrine? The ancient church whose creed the above is has answered these questions by readopting this early confession of faith. It is all that is now required as a particular confession of candidates for admission. For the instruction and edification of maturer Christians the more elaborate statement of doctrine recommended in 1883 by the Creed Commission of the National Council is printed in the church manual. In the "address to candidates" preceding the recital of the confession of faith this more elaborate statement is referred to as being a "fair exponent of the principles of doctrine and practice received by our evangelical churches generally." And a general harmony with those principles is required of candidates. This guards the church against unevangelical tendencies, while preserving at the same time a very simple standard of admission. The result is an *honest* church-membership. Heretofore, under a very minute and elaborate "form of admission" adopted fifty years ago, some real Christians were excluded by conscientious scruples, while a majority of those in the church openly confessed to "mental reservations." Now we are thanking God for the simple yet comprehensive statement of essential Christian truth which has come to us as a voice of peace out of the years that are past.

NORTH WEYMOUTH, Mass.

SECRET INVENTIONS.

Comparatively few inventions are now worked secretly, remarks the "Sanitary Plumber," as the patent laws provide all the necessary protection. In olden times it was different, and valuable inventions had to be kept secret in order to derive any benefit from them, and in most cases the greatest precautions were of no avail.

The secret of the manufacture of citric acid was stolen from an old chemist, who had a shop near Temple Bar, by a chimney sweep, who dropped down the flue and took note of the process. The secret of the manufacture of tinware, which was discovered in Holland and kept a secret for fifty years, was stolen by James Sherman, a Cornish miner.

Cast steel was discovered by a watchmaker named Huntsman, in 1760, in Attercliffe, near Sheffield, for the purpose of making improved watch springs. In 1770 a large factory was established at Attercliffe, the process still being kept a close secret, but a benighted traveler once gained access to the works through an appeal to the feelings of the foreman by feigning exhaustion. He cruelly repaid this kindness by divulging the secret.

Probably the only secret process which has been kept inviolate, and for ages openly defied the world of science, is the iron trade of Russia. The secret of making Russian sheet iron is owned by the Government, and is such an immense monopoly that it is currently supposed to defray the entire expenses of the Government.

The works constitute an entire city, isolated and fortified against the rest of the world. When a workman enters the service, he bids a last farewell to his family and friends, and is practically lost to the rest of the world. He is never heard from afterward, and whether he lives or dies, all trace of him is forever lost.

There have been several desperate attempts made to steal or betray the secret, but in every instance it has resulted in the death of the would-be traitor.

In one case a letter attached to a kite, which was allowed to escape, was picked up by some peasants, and, despite their protestations that they were unable to read, they were at once put to death by the guards to whom they delivered the letter, and it was afterward decreed that the guards themselves should pass the remainder of their days within the works.

The wonderful properties of this iron are so well known that it is unnecessary to enlarge upon them; imitations have been made closely resembling the original article, but the durable polish, toughness, and anti-rusting properties are lacking, and today the secret remains as hidden as the philosopher's stone.

It has been recently claimed that a new discovery has been made, which, it is believed by some, will develop into the manufacture of an article equally as good, and preparations are now being made to erect large works in this country for its production, but it is too early yet to predict what may be the results.—[Ex.

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TEMPERANCE NEWS.

ANOTHER EFFORT FOR HIGH LICENSE.

On Monday evening a good-sized, well-dressed audience gathered in Chickering Hall in this city to urge the passage of the new Crosby High License bill at Albany. As compared with the meeting held a year ago in support of the former Crosby bill, that of Monday evening was inferior both in size and in enthusiasm. No doubt this was in part due to the expectation of another veto, even if the bill should pass.

James C. Carter was made the chairman of the evening. The burden of his address was the inefficiency of legal measures to effect moral reform. In his introduction he quoted the well-known lines of Goldsmith :

> "How small of all that human hearts endure
> That part which kings or laws can cause or cure!"

The Prohibitionists, he said, ignored this, and thought to bring about a moral revolution by a change in the statutes. The difficulty with prohibition, he urged, is the impossibility of its enforcement. No one who drinks will aid in its enforcement; no one who sells will aid in its enforcement; no one who believes in personal liberty will aid in its enforcement. High license, on the contrary, will enforce itself. The drinkers will not oppose it, for even the hardest of them can still drink all they want; the manufacturers of intoxicants will not oppose it, for the good order of the business is to their interests; and we can count upon the saloon-keepers as the regular and special supporters of such a law, since they have a moneyed interest in seeing that it is not violated.

At present every saloon is a political club, and the wheels of every political reform are clogged by the influences of the saloon. This will continue as long as the saloon has a reason for entering politics. But if we can once settle this question so that the agitation shall cease, then the reason for the saloon in politics will cease with it.

The next speaker was Father Elliott, a Catholic priest, whose moral earnestness awakened a response from the audience which the practical commonplaces of his predecessor had failed to touch. He began by defining the position of the Catholic Church toward the saloon. He quoted the words of Bishop Ireland, that the Church insisted upon the reduction of the saloon, but that the method of its reduction was not important so long as the reduction takes place. High license would at least accomplish something; it would cut off the grocery saloons, the especial curse of women and children. It would be a step which others might follow; he believed that others should follow :

"I don't like to hate anything or anybody, but if I have any hate in me it is toward the saloon. Yes, I have it big for that institution. [Applause.] This feeling is based on an adequate knowledge of those places and their terrible influences. I do not know that I would vote for absolute prohibition, but I would unhesitatingly vote for the suppression of the saloon. [Loud applause.] I mean the public place of convivial drinking, the open bar that attracts the young, the curse of women and children. But even such an idea is impracticable in this city. Just conceive, if possible, such a thing as the Fourth Ward without any saloons. [Laughter.] Such an idea belongs to dreamland; to such books as 'Alice in Wonderland.'

"Whole nationalities come to us with one predominant trait. This is thirst." [Laughter.] Touch this trait and there is war. They will stand disfranchisement, deprivation of bread, anything almost, rather than the interference with this attribute and privilege. Oh, no, you cannot prohibit the saloon yet. To vote for such a proposition is to vote for a dream.

"Then let us settle down to business. Let us not dream. [Applause.] Let us adopt means which we know are efficient and practicable. High license does succeed; it does a great deal more than, perhaps, you may suppose. Let me give you an instance. In Joliet, Ill., a town of 1,600 people, there was supposed to be prohibition. No licenses were granted, but for all that 116 saloons existed. The Harper High License law, imposing a license fee of $1,000, was passed, and cut down the number of these places to twenty-eight, and made them comparatively inconspicuous and decent. Not respectable—that can't be done." [Applause.]

Father Elliott was followed by General Wager Swayne, who gave the record of what already had been accomplished by temperance reformers in New York; how the old Excise Board, which represented the interest of the saloons, though paid by the city, had been supplanted by a new Excise Board which represented the city. He said that the present work of the League which he represented, and which introduced the Crosby bill, was confined to work against ardent spirits. This work has been successful. The change of the liquor license fee from $7 5to $200, made nine months ago, had reduced the saloons where distilled liquors are sold from 7,200 to 5,200.

In stating the reasons why he opposed prohibition, General Swayne said that there are many things which it is wrong for one to do, which at the same time it is wrong for any one else to interfere with his doing. It may be wrong to sell liquor and wrong to buy it; but at the same time it is wrong to interfere. Lying is wrong; but it has never yet been proposed to put all liars in jail. He said that the prohibition opposition to high license meant that they feared the people of New York would be too well satisfied with high license to ever think of prohibition, therefore the effort of the Prohibitionists was to prevent the people from securing the legislation desired.

Elihu Root and Wheeler H. Peckham followed in much the same strain. Mr. Root said that if the saloons of New York were reduced but 2,000 in number, the money which the people would save in rent and wages would more than pay the tax which the license fee imposed.

In the resolutions which were adopted at the close of the meeting it was resolved that since the saloons are responsible for the expenditure of most of the $4,400,000 which the city spends for its police courts, and most of the $3,200,000 which it spends for charities and correction, and most of the $1,100,000 spent in the support of children in asylums and reformatories, it was but just that this traffic should bear the burdens of taxation which the Crosby bill imposed.

NOTES OF THE WEEK.

One of our subscribers, with admirable boldness, questions the accuracy of the official statistics we published regarding the relative number of saloons and groceries. Over against these he sets his own observation and also the advertisement of an address firm which claims to have on hand the addresses of 80,000 grocers and 200,000 saloon-keepers.

For the trustworthiness of such advertisements it is not possible to entertain a very high regard. However, "official" statistics which conflict with common observation are equally unreliable. Generally they require explanation. In the case before us, if our correspondent understands by the word "saloon" any place authorized to sell liquor, he is quite right in maintaining that the saloons outnumber the groceries. Every year 200,000 United States licenses are issued. Yet it must be remembered that not only does almost every drug store, hotel, and restaurant in the country secure one, but a large number of groceries as well. Unless this is borne in mind the official statistics are misleading. "Saloons" and "restaurants" together number nearly 90,000, and if from the "groceries" (113,000) one substracts those which are in reality saloons, the remainder would not exceed this figure. Our subscriber's point is therefore well taken, though the statistics which we published were quite reliable.

It is well to have the point raised, since a good deal of reckless use of official statistics is being made in current discussions. It is very common for the anti-prohibition papers to assert that prohibition has utterly failed in Maine, for instance, because the United States Revenue Commissioner's record shows that there are 1,030 saloons. The record does not show this at all; it shows that there are 1,030 liquor licenses issued. If Maine has its share of the 40 000 drug stores, these alone would hold 500 of the licenses.

Senator Ingalls, of Kansas, always has been, and is now, an opponent of prohibition. But this is what he says in the last number of the "Chautauquan" regarding its workings in Kansas :

"There is not an open dram-shop or saloon from the Missouri River to Colorado. . . . My disbelief in prohibition probably renders me a more disinterested observer of its results, and I do not hesitate to say that, though attended with some deplorable tendencies, it has been of great advantage to the State, both morally and from the material and economic standpoint. Very few of its citizens would willingly return to the dominion of the dram-shop, with its attendant crime, disorder, and social misery. Whether the people would prefer prohibition to high license, I am not sure; but between prohibition and free whisky, they would be practically unanimous for prohibition."

He further reports that, although much whisky is still drunk surreptitiously, the disappearance of the open bar-room has resulted, not only in the removal of temptation from the young and the weak, but also in the reclaiming of many of the intemperate. The court records, he says, show a marked decrease, not only of crime, but also of debt.

This is the most important testimony relating to prohibition that has recently been published.

The difficulty of securing the bondsmen required by the new Brooks law seems to be the chief obstacle in the way of the Pennsylvania saloon-keepers who wish to renew their licenses. A dispatch from Reading reports that a man who has kept a saloon in the Second Ward for a number of years says that he spent more than a day in a futile effort to get them to go on his bond. "There are plenty of property owners," he said, "but to get them as sureties on a liquor-license bond is a most difficult matter."

Dr. Howard Crosby writes a letter to the "Voice" opposing the Internal Revenue system because it "helps the whisky power by preventing private whisky stills." This is certainly most extraordinary. One can understand why a protectionist should oppose the Federal tax, or why a prohibitionist should oppose it, or why a rich taxpayer should prefer to have the revenue from whisky go to the local governments; but why Dr. Crosby, who is first and foremost an advocate of temperance, and believes in taxing whisky, should oppose a National tax of five hundred per cent. on the article is hard to comprehend. Certainly the State high license system means monopoly quite as much as does the Federal Internal Revenue system.

The Hon. Seth Low opposes the Crosby High License bill because, under our existing system, the higher you make the license fee the more you magnify the obnoxious powers of the Excise Board in their control over all who take a license. If the license fee is made $1,000, their power to force the licensee to act in political matters upon their wishes is correspondingly enlarged.

ANOTHER VOICE FROM THE SEMINARY.

To the Editors of The Christian Union :

I HAVE just read "A Voice from the Seminary," and, being a regular reader of your paper, also read former articles concerning the education of candidates for the ministry. I graduated at one of the largest theological seminaries in the country a few years ago, in a class numbering thirty-five, and I think, judging by the success which has attended the labors of these seminarians, as their reports come to me from time to time, the three years in the seminary were not wasted. Although I do not argue perfection for the seminaries, I am sure they are accused of a great deal for which they are not responsible. The trouble is too many "hot-house plants" are sent to the seminaries, and then these institutions are censured if they do not turn out sturdy oaks in three years. I judge that the average age of young men entering the seminary is about twenty-three years. By that time they ought to know some things that are worth knowing "as a cowboy or newsboy knows them," and if they do not they are to be pitied. In our class in the seminary a large number had taught school before or after they graduated from college; some had held positions in colleges and normal schools; one had been a missionary to Africa for a short period; one had for a time held a position as overseer of a gang of Chinamen working on the Northern Pacific Railroad, and still others had been engaged in various pursuits which made them to know things that were worth knowing even as "a broker or a Congressman knows them;" and yet, with one exception, all the members of this class were college graduates. Besides this, the members of our class, as a rule, instead of spending vacation at home acting as ladies' man *par excellence* in the community, went to work in the Home Mission field. I spent one summer in Dakota and one summer in Wisconsin. In Dakota, in a "booming" town, I threw off my coat, rolled up my sleeves, and built a church every Saturday afternoon for several weeks running. That is, I prepared a place in a new building, wherever I could get a chance, by putting up benches, etc., to hold services on the following day. The people were too busy to do the work for me, but came to service on Sunday, and, thanks to my former "training," my hands were not too soft to do some work in order that the community might be benefited. A graduate of the seminary may not know men and things as a broker and a Congressman know them, but this is not to be expected at twenty-six while the average successful broker or Congressman is forty or fifty years old.

If the possessor of "A Voice from the Seminary" is in a first-class institution, comparatively speaking, let him not be discouraged. If his previous training has been of the right kind (and by this I do not mean simply the intellectual part of it), he will lose nothing, nay, he will be immeasurably benefited, by his three years' life in the seminary, provided he will stick to his work and will not try to "rub" against every new movement and every eccentric individual that may be brought to his notice.

The query is, "Is it not the effect of such a course to unfit him to make the most wisely practical use of his future opportunities?"

No. If a man had his wits properly sharpened before he entered the seminary (and we have a right to suppose that the average man of twenty-three knows something of the world), his three years in the school of the prophets will give him that intellectual power which he positively needs in this age of the question mark.

Sanctified common sense should prevail in this as in all other questions of importance. T. M. Y.

TWENTY-EIGHTH ANNUAL STATEMENT

OF THE

WASHINGTON

LIFE INSURANCE COMPANY.

W. A. BREWER, Jr., President.

Net Assets, December 31, 1886		$7,813,631.36
Receipts during the year 1887:		
For Premiums	$1,654,211.21	
For Interest, Rents, &c.	420,820.28	2,075,031.49
		$9,888,662.85

DISBURSEMENTS.

Claims by Death	$510,594.54	
Matured and Discounted Endowments	168,307.30	
Cash Dividends, Return Premiums, and Surrendered Policies	409,937.89	
Annuities	4,760.85	
Total paid Policy-holders	$1,088,600.48	
Taxes	17,531.82	
Commuted Commissions	75,470.38	
Profit and Loss	4,371.77	
Dividends to Stockholders	8,547.00	
Expenses: Rent, Commissions, Salaries, Postage, Advertising, Medical Examinations, &c.	306,781.06	1,501,302.46
Net Assets, December 31, 1887		$8,387,360.39
Policies issued in 1887		8,635
Amount of Insurance in 1887		$8,293,275

ASSETS.

U. S and N. Y. City Stocks	$659,703.42	
Bonds and Mortgages, being first liens on real estate	6,791,993.67	
Real Estate	568,131.96	
Cash on hand and in Banks and Trust Co.	106,804.04	
Loans on Collaterals	200,413.43	
Agents' Balances	60,903.97	$8,387,360.39
Add excess of market value of Stocks over cost.		167,346.59
Interest accrued		70,397.97
Interest due and unpaid		5,764.28
Deferred and Unpaid Premiums, less 20 per cent		237,313.48
Gross Assets, Dec. 31, 1887.		$8,868,382.70

LIABILITIES.

Reserve by N.Y. standard, (same as Mass.) Department value	$8,273,969.00	
Claims in course of Adjustment	19,560.09	
Matured Endowments not yet called for	1,454.76	
Prem's paid in advance.	7,504.81	
Unpaid Expenses, &c.	3,125.75	
Surplus as regards Policy-holders*	$562,777.51	$8,868,382.70
Total number of Policies in force		17,761
Total amount Insured		$39,506,927

*** Surplus by former New York Standard, $1,064,071.51.**

Policies kept in force by dividends in 1887 that would have been forfeited in any other Company: No., 1,182; amount, $3,555,200.

Claims paid in 1887 under policies held by dividends, $12,114.

W. HAXTUN, Vice-President and Secretary.

E. S. FRENCH, Sup't of Agencies. CYRUS MUNN, Ass't Secretary.

I. C. PIERSON, Actuary.

B. W. McCREADY, M.D., Medical Examiner.

J. W. BRANNAN, M.D., Associate Medical Examiner.

FOSTER & THOMSON, 52 Wall Street, New York, Attorneys.

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THE NEW COMBINATION POLICY

OF THE

Washington Life Insurance Company

OF NEW YORK

guarantees to the holder of a $1,000 policy $1,500 at maturity. A Policy for $5,000 is a contract for $7,500. A Policy for $10,000 is a contract for $15,000.

Say the amount of the Policy is $30,000, the insured is guaranteed at maturity of endowment $30 000 CASH, and a paid-up Life Policy for $15,000, or a total of $45,000, together with all accumulated and unused dividends.

The Combination Policy has three functions; by it the insured secures under a single contract:

I. Protection for a term of years.

II. The savings of an Endowment.

III A permanent Estate.

A strong, simple, and inexpensive provision guaranteeing INSURANCE, a CAPITAL SUM, and AN ESTATE.

The Policies of the Washington are incontestable after three years; residence and travel unrestricted after two years.

SMITH AMERICAN ORGAN & PIANO CO.

BOSTON, MASS.

Established 35 Years. Everywhere recognized as standard Instruments. New and Elegant designs, Fully Warranted. Catalogues Free.

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BOSTON.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

DURKEE'S SALAD DRESSING UNEQUALLED FOR EXCELLENCE

DURKEE'S POULTRY SEASONING

FOR GAME, POULTRY, MEATS, Etc.

A little higher in price, but of unrivalled quality.

USE

"OUR CONSTANT AIM IS TO MAKE THEM THE FINEST IN THE WORLD."

MASON & HAMLIN ORGANS. The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequaled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

PIANOS. Mason & Hamlin's Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N.Y.

149 Wabash Ave., Chicago.

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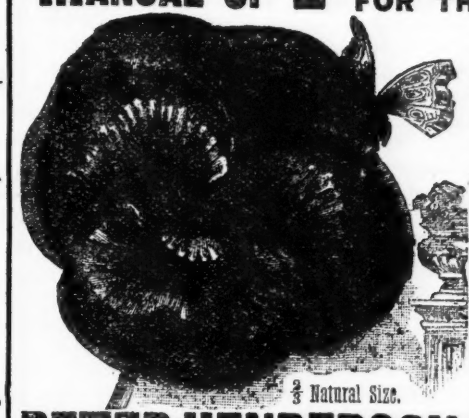
UNEQUALLED for CEMENTING wood, glass, china, paper, leather, &c. Always ready for use. Repaired stronger than ever. (IS MADE BY THE) AWARDED TWO GOLD MEDALS Russia (Lemaire) Co., Centennial, Mass.

SEEDS AND PLANTS

OUR MANUAL OF EVERYTHING FOR THE GARDEN



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is this season the grandest ever issued, containing **three colored plates** and superb illustrations of everything that is **new, useful and rare** in **Seeds** and **Plants,** together with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps.) To all so remitting 25 cents for the Manual, we will, at the same time, send **free by mail,** in **addition,** their choice of any **one** of the following novelties, the **price** of either of which is 25 cents: One packet of the new **Green and Gold Watermelon,** or one packet of new **Succession Cabbage,** or one packet of new **Zebra Zinnia,** or one packet of **Butterfly Pansy** (see illustration), or one packet of new **Mammoth Verbena,** or one plant of the beautiful **Moonflower,** *on the distinct understanding,* however, that those ordering will state in what paper they saw this advertisement.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

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39 Years' Experience in growing our strong and reliable **ROSES.** Grand Specialties in **PLANTS, BULBS & FLOWER SEEDS** of extra choice quality. **Rare Novelties** of great beauty. Handsomely illustrated **Catalogue for 1888** with a lovely **Colored Plate of Three Choice New Roses** sent **FREE** to any address. Send for it now. **ROBERT SCOTT & SON,** Philadelphia, Pa.

Do you or your young folks want to know how to raise flowers? Do you wish to know how to make your garden help pay the rent? Full instructions by mail. Diploma on graduation. Class of 1890 now filling up. Terms nominal. Circulars free.

CHARLES BARNARD,

NEW ROCHELLE, N. Y.

For 1888 is better than ever, and should be in the hands of every person contemplating buying **SEEDS, PLANTS** or **BULBS.** It contains 3 Colored plates, thousands of Illustrations, and nearly 150 pages, telling what to buy, and where to get it, and naming lowest prices for honest goods. Price of GUIDE only 10 cents, including a Certificate good for 10 cents worth of Seeds.

JAMES VICK, SEEDSMAN, Rochester, N. Y.

SEEDS LARGE GARDEN GUIDE **FREE TO ALL.** You should have it. Best varieties, all tested, at low prices.

COLE & BRO., Seedsmen, PELLA, IOWA.

The Largest Creamery in the United States

The Big Foot, Ill., Creamery is claimed to be the largest Creamery in this country or the world. THE PRODUCT OF 1887 WILL REACH

$200,000.00.

The patrons are **Paid 27 Cents** for cream equal to a pound of butter. It is run on the **Cooley System of Cream Gathering.**

The Largest Creamery in New England is run by D. WHITING & SON, Wilton, N. H. Patrons receive **29 CENTS** for **Cooley Cream** equal to a pound of butter

The Largest Creamery in Penn., is the TROY CREAMERY, patrons are now paid **28 CENTS Per Pound.**

A full line of Butter Factory Supplies, including ENGINES, BOILERS, CREAM VATS, CHURNS, WORKERS &c. Send for illustrated circulars. Plans and Estimates furnished free to purchasers.

VERMONT FARM MACHINE CO., Bellows Falls, Vermont.

MUSIC AND ART.

The artists of the Gobelin tapestry manufactory, which is a French State institution, are striking against the retention on the rolls of men who have become superannuated, destroying the prospects of advancement for the youthful members of the staff. If the petitions are successful, one of the first men to be set aside will be the famous French chemist and dyer, M. Chevreul, whose centenary was celebrated by all France not long ago, and who has been at the Gobelins since 1826, his salary now being about $800 a year. Another veteran is M. de Caux, manager of the dyeing department, who is seventy years old and has been forty years in the service. The Gobelin artists are recruited from a select municipal school of design of fifty pupils, some of whom are chosen annually to enter the service of the State manufactory as apprentices. After a year's probation they are examined, and if their aptitude for tapestry work seems sufficiently marked, they are allowed to become paid apprentices at from $100 to $180 a year. When fully qualified they receive $320 a year salary, and have their lodgings furnished and a little plot of ground, upon which they can raise a few vegetables for their own use. The highest salary is $600, and the retiring pension $320. The work is very trying on the eyes, but the hours of work are short. The atmosphere of the place is almost monastic, and this is the first time that anything so worldly as a strike has disturbed the establishment.

The Boston "Post" says: "A picture by Albert Dürer is always to be admired; the depth of his sentiment and the strength and delicacy of his handling leave their mark on any canvas which he has touched. There is now in this city a 'Head of Christ' which has attracted the admiration of artists and others who have seen it, and which it is hoped may be secured for the Museum of Fine Arts. It has been for years in the possession of a family in Montreal. It bears Dürer's signature, and has, besides, those internal evidences of authenticity which no imitation could represent. The picture is remarkable as giving an essentially new idea of the appearance of Christ, who is depicted without any trace of the weakness, not to say effeminacy, which is familiar in most representations of him. He wears the crown of thorns, and his face expresses the most pathetic suffering. The technique of the work is wonderful in its combination of vigor with delicacy of execution. The crown of thorns is marvelously painted, and the brown hair and beard in their rich color afford an admirable setting for the pale face, which is limned with masterly power. The tears that mark the cheeks of the sufferer are lifelike in their pathetic realism."

The New York "Tribune" reports that an exhibition of Russian realism in pictorial art will be held in this city next fall. Mr. F. D Millet, who is a friend of Basil Verestchagin, has arranged for an exhibition of the Russian battle painter's pictures, which will open next season at the American Art Galleries. These pictures have been exhibited in various European capitals, and are at present in London. Up to 1879 scenes of life in British India and of death in the Turco-Russian War formed the staple of the artist's work, and since that time M. Verestchagin has made a long visit to the Holy Land, which resulted in a series of so-called religious pictures dealing with the life of Christ. There is a crucifixion, to which a vague title has been given, and there is a picture of a carpenter at work surrounded by several children, which is supposed to depict Joseph and "Jesus with his Brothers and Sisters." It was the latter picture particularly which caused clerical opposition and archiepiscopal interdict at Vienna, the publication of pungent letters by the "realistic" artist, and a general success *de scandale*. These pictures could be omitted from the exhibition in this city without loss. Verestchagin's special and most characteristic work is a graphic rendering of the horrors of war.

Verestchagin has been a great traveler in Central Asia, India, the Holy Land, and Bulgaria, and he saw war at its worst in the Balkans and at the Shipka Pass during the Turko-Russian campaign. He has said: "In all my various travels I have been particularly struck by the fact that even in our time people kill one another everywhere, under all possible pretexts and by every possible means." A commentator upon his pictures adds: "When you look at those Russian soldiers lying down in their ranks beneath the tall spiral whirls of snow; when you see the priest blessing the field of the dead and houseling them, as their ancestors were baptized, wholesale; when you watch neat British artillerymen blowing Hindus from guns, and Russians watching a hanging in a snow-storm, and Romans gathered under the city wall round the three crosses in a twilight of terror, you begin to understand the pains which men will take to kill other men." The method of executing Sepoys which Verestchagin has painted was actually employed at the time of the Indian Mutiny, but the picture has called forth some angry denials in London. "M. Verestchagin's work," said the London "News," "strikes one as the novels of his countrymen, Count Tolstoi and M. Dostoieffsky, strike one, with a feeling of the vast pessimism of Russia. The world as reflected through the medium of his many-sided art is a dreadful world of toil and struggle, of death and defeat."

Among the works of Verestchagin which will be exhibited are his large picture of Skobeleff riding down the lines of battle at Shipka, a picture representing the wounded after the battle, one of frozen sentries at Shipka half buried in snow, entitled "All Quiet in the Balkans," the "Attack on Telishch" and "Priest Blessing the Dead After Battle," pictures of the interior of the pearl mosque at Agra, of Jews at the stone of wailing beneath Solomon's wall, and of the Sea of Gennesaret, a Russian execution of Nihilists, and several studies of Indian life and architecture painted at the time of the Prince of Wales's visit to India. The largest of these paintings shows the triumphal procession of the Prince on elephant-back through Jeypore; and there are pictures of the "Akbar's Monument," and the interior of the "Mosque in Fultehpore," as well as the large painting of a military execution in the Indian Mutiny. "Some of Verestchagin's pictures are *Reisebilder*, some are historic documents, and a few are studies merely of landscape, as in Palestine. Again he has a perfect collection of ethnological types—Bulgarians, Roumanians, Turks, and Hindus."

A testimonial concert will be given to Miss Louise Hoeh, pianist, at Steinway Hall, Wednesday evening, February 15. Miss Hoeh will be assisted by the Meig sisters, the Beethoven String Quartet, Mr. Max Heinrich, baritone, and Mr. Robert Thallon, accompanist. Miss Hoeh is a pupil of Mr. S. B. Mills and of Mr. Thallon. She is a young lady of marked musical talent, with, certainly, indications of real musical genius. The object of this concert, furnished by and with the patronage of friends who have become interested in her career, is to aid in giving her an opportunity to carry on her musical education in Europe. She has already proved her ability, not merely as an interpreter of the works of others, but as herself a musical composer of remarkable merit for one so young.

CORRESPONDENCE.

COLUMBUS OR ERIKSON?

HONOR TO WHOM HONOR IS DUE.

To the Editors of The Christian Union:

Those who attend the meetings of such societies in New York as the Genealogical, the Ethnological, the Historical, or the Geographical, cannot fail to obtain a great deal of good, solid information. At one of these meetings the other evening the writer heard an instructive address by Miss M. A. Brown, upon that portion of Scandinavian history which relates to the discovery of Greenland and Vinland (Rhode Island) by Leif Erikson, the Icelandic explorer, A.D 1000 (500 years before Columbus sailed).

Miss Brown is an enthusiastic and thorough student of Norse history, their Sagas (chronicles) and Viking legends, and is now in Washington advocating the appropriating by Congress of a sum sufficient to pay for the careful examination of all the documents of American concern in the archives of Europe, and especially those Church annals of ecclesiastical work in Greenland and Vinland from 1163 to 1783 which have been buried for centuries in the libraries at Rome; also that our Government should, at its approaching celebration in honor of the Centennial of the Constitution of the United States, include a commemoration or celebration of the discovery of America by Erikson, and thus allow Iceland, a proud and flourishing republic at the time of said discovery, to take an honored place in the "Jubilee of Republics." As was well said by General Christenson, who was present (and who is himself a descendant of the ancient Vikings), "there are in the United States to-day 1 000,000 Scandinavians, and such a celebration as this would bring a great and lasting joy to an earnest people who have for so many years been kept out of their due place in history by the boycotting influences of a powerful and unscrupulous Church."

The idea that Leif Erikson was the first discoverer of America, and not Columbus (who in fact had been to Iceland in 1477 and collected information upon the subject), is by no means new, as many historians have testified to their belief in it; but, so far as we know, no one has placed the subject before us in so clear a light as Miss Brown. From the mass of evidence which she brought up one could not but be convinced that Columbus obtained his knowledge of the New World from Iceland, and that much of this knowledge so obtained by Icelanders has been kept secret by Rome for centuries. Columbus was a son of the Church. Rome decreed obscurity for this people, from whom we have imbibed so much of our love of free speech and individual liberty. The tenth and eleventh centuries were the Augustine Age of Iceland. Poverty was there unknown, and the inhabitants were brave and progressive. Naturally enough, she in 1550 abolished Romanism, as did Sweden twenty-five years previously; and for this Rome never forgave her. Now the question comes to us whether we, as a nation, should not rightfully keep all this glory of the discovery of America in our own family. Certainly that which makes strength in our blood comes more from Scandinavia than Italy, and in religion we are followers of Erikson rather than Columbus.

Many scholars have been undecided whether Leif Erikson was a Christian or pagan when he discovered America, but the weight of evidence is in favor of the conclusion that he was the former, for the "Himskringles" (historical books) say Erikson visited Norway and "returned to Greenland with Christian monks, the same time discovered he Vinland, the Good, and came in harvest to Greenland." But space does not permit of further discussion on this point. As to the records in Rome, now so valuable to our purpose, sufficient to say that so far Miss Brown's polite requests in that quarter have met with no response whatever, and it looks as if the Romish Church were determined to follow a dog-in-the-manger policy with respect to its literary treasures. This is a matter which affects every scholar in Europe and America. We therefore hope that all men of thought and research will combine in this effort of Miss Marie Brown to rouse the custodians of the Vatican to a true sense of their duty in the premises.

J. C. PUMPELLY.

MORRISTOWN, N. J.

EDUCATION.

The Christian Union, in saying, "We are still of the opinion that the Nation should assume the responsibility of providing systems of education in all the Territories—systems which should be turned over to the States as fast as the States are organized," does not seem to be aware that Dakota Territory, as shown in the annual report of Governor Pierce for 1886, outranks in education fifteen States of the Union in her permanent school property, employing more teachers in that year than fourteen of the States, and expended more money for school purposes in the same year than twenty-three of the States, including five New England and thirteen Southern States, and that but three States in the Union have a less percentage of illiteracy to the entire population of the State than has Dakota. All the Territories excepting Utah need Government aid no more than the States. But in Utah the Mormon, like the Roman Church elsewhere, has its stronghold in the ignorance and dependence of its adherents upon the hierarchy; and both oppose the public school as undermining their systems and power. They want no schools except parochial or church schools for the common people, as a means of propagating their faith. And as both are opposed to free government and independent ideas, the public school is of the first importance for the safety of the State.

Mormonism is already undergoing a process of disintegration, to which it will succumb if not bolstered up by Statehood; but give it the control of education as a State, and we shall prolong, for an indefinite period, the barbarism and degradation inherent in the Mormon system. Now, if the Nation can establish an educational system in the Territories which "will solve the Mormon problem in less than a quarter of a century," as The Christian Union says, why not do the same for the solution of the negro problem? The weight of testimony coming from the South indicates not only the necessity for National aid, but the *desire* for it. It is a continual Macedonian cry not only from the blacks, but the whites, who realize that the work is greater than they can carry. While General Armstrong, in his last report of Hampton, questions whether National aid can be given through the Blair bill, his statements confirm all that has been written by others regarding the situation of the blacks and the present financial inability of the Southern States to give them any adequate opportunities for improvement. And there can certainly be no question as to the right and expediency of National aid for the black *now*, in the form in which it laid the foundation for the existing schools of Hampton, Carlisle, etc.

O. M. FORD.

CHEAP CHRONOLOGICAL ARRANGEMENT OF THE BIBLE.

Editor of Christian Union:

What is asked for in a letter in your issue of February 2, "a small, easily handled" chronological arrangement of the Bible, with psalms, prophecies, and epistles put in their historic place, where they will light up the history and be lighted up by it, is already provided in "Reading the Bible with Relish," at fifteen cents each, which divides the Bible into 365 readings. It can be had of Funk & Wagnalls, New York.

WILBUR F. CRAFTS.

FINANCIAL.

The money market seems to have entered a long season of extreme ease, with call rates two and a half per cent, and time rates four per cent. The large banks are now daily in the money market of the Exchange loaning all that they can put out at the lower rate mentioned. It must be remembered that the banks over the country as well as in all the large cities have deposited their Government bonds with the Treasury of the United States, and have received on deposit, without interest, about $55,000,000 of Government funds, so that every dollar they thus obtain gives them the full amount of interest as profit on whatever of such funds they can lend out. Large sums of money, however, are left over daily in the hands of banks who fail to use it in the loan market. This is due not only to the Government deposits, but to the continuous flow of funds from the interior. This influx, in turn, is increased in volume by the large proportion of these same Government deposits made to banks in the interior cities, thus forcing a much larger flow to our city banks than otherwise would find its way here. The February 1st disbursements in the form of dividends and interest, including corporate, municipal, and State, aggregate fully $20,000,000, and put just so much more money in the market. The January disbursements, which are always large, were larger than usual, inasmuch as the companies paying dividends are more numerous, this year's earnings having been in advance of any recent years before. The effect of these heavy payments are plainly visible in a most extraordinary demand for bonds, especially first-class bonds. The Stock Exchange lists show only a small proportion of bond purchasers, for the great bankers who have negotiated loans for different corporations during the year have supplied many millions of bond-holdings to the investment demand, selling them through their own agencies and over their own counters. It is said that one firm has thus disposed of over $15,000,000 bonds, and another over $5,000,000, many of these bonds finding lodgment abroad with capitalists and investors there. The effect of these heavy bond shipments abroad is noticeable in the rate of exchange, which has declined one per cent. during the week past. There never was a time in the history of our financial relations abroad when so much capital from the other side tended to find permanent investment in our railway properties and obligations here, due in part to the prosperity of our railways but as much to the diminishing opportunities for profitable employment of foreign capital at home. Money will always find its own advantage, and, in the long run, be found serving where it is best rewarded; 'tis like labor, and both capital and labor are moving harmoniously toward the markets of the New World. Whatever the theorists in protection or free trade may have to say, this movement of both capital and labor will perhaps have a potent influence in adjusting wages to a living standard in Europe, where so much pauper labor is found.

The Chesapeake & Ohio Railway Company is going to be placed in the hands of Drexel, Morgan & Co., and other bankers, for reorganization. It is going to be united with other companies and become a great trunk road through to Cincinnati and Indianapolis. The reorganization will be a very conservative but a very thorough one, and will result in adding great and permanent value to the securities of this road. President Ingalls, of the Big Four road, so called, is to be made President of this company when the reorganization is completed, and it is understood that he is already in consultation with other corporations with a view of perfect and harmonious connections and arrangements necessary to a complete line through.

The coal strike is still on, though the latest reports indicate a process of disintegration going on among the Knights of Labor organizations in the coal striking regions that will soon result in the collapse of the strike and a return to work of the idle and foolish miners; large numbers are reported as having already broken from organizations and returned to work. It is one of the greatest misfortunes that workingmen have to contend with in this country, that their labor organizations are controlled, as a rule, by ignorant or dishonest leaders—blatherskites whose chief business is to order strikes that they may reap a pecuniary gain out of the money which they have to handle, contributed for the support of the poor strikers, victims of their tricks and greed. Such organization is much worse than no organization, and if these Knights of Labor can present no better results, the sooner the whole order disbands the better for the laborers who now support them. This view is evidently the one taken by the mass of laborers all over the country, for the order has less than one-third the membership existing a year ago.

Congress, as yet, has done nothing in the way of legislation, except that the demagogues are as busy as ever in introducing resolutions for investigation into the various railway interests of the country, ostensibly in behalf of the "poor laborer," but in reality to further their own selfish political interests. How refreshing it would be to see Congress at work in line with the pressing demands for reduction of revenue and other needed interests! A congress of business men would do more in wise legislation in one week than our House of Representatives, as now constituted, will do in its six months' session this year, we venture to say.

The Mobile & Ohio Railway Company's Board of Directors are arranging a plan for making their issues of debenture bonds a four per cent. second mortgage bond, with interest an absolute obligation. The plan when formulated and presented will add twenty-five per cent. to the market value of the present debenture issues, and will at the same time give ample funds to the company for the complete equipment of the road and its thorough reconstruction where it needs it, besides the additions which it contemplates to its mileage and facilities.

The bank statement is as follows:

Loans, increase	$6,612,600
Specie, increase	1,115,100
Legal tenders, decrease	125,200
Deposits, increase	6,615,800
Reserve, decrease	664,050

This leaves the surplus reserve of the city banks about $22,500,000.

WALL STREET.

6% NET INTEREST. 6%
Guaranteed by the
JARVIS-CONKLIN MORTGAGE TRUST CO.,
Kansas City, Mo.
Capital Paid-up.................$1,000 00.00
Surplus.................100,00.00
Reserve Liability.................1,000,000.00
Debentures secured by first mortgages on improved real estate held by the Mercantile Trust Co. New York.
Call at Office or write for particulars.
JARVIS-CONKLIN MORTGAGE TRUST CO.,
129 Broadway, New York City.

THE MIDDLESEX BANKING CO
MIDDLETOWN, CONN.
Capital Stock, Paid up - - $500,000
6 PER CENT. FIRST MORTGAGE
DEBENTURE BONDS
and Mortgage Notes Guaranteed. Interest payable at National Bank of the Republic, N. Y. Under same supervision as Savings Banks. Chartered 1872. The amount of outstanding obligation Limited by Statute. Offices: Boston, 54 Equitable Building; New York, 11 Wall St. Philadelphia, 512 Walnut St.

The Farnsworth Loan
Minneapolis, | & REALTY CO. | Minnesota,
PROMPTNESS. Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul. *Perfect title, absolute security, prompt payment, good character, our invariable requirements.* We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West. SECURITY.

T. B. SWEET, Pres. GEO. M. NOBLE, Vice-Pres.
Kansas Loan & Trust Co.
TOPEKA, KANSAS.
Paid-up Capital, $500,000.
7% FIRST MORTGAGES 6%
The Old Reliable.
Every loan made is carefully inspected by an experienced Examiner sent from the office of the Company, who is paid a salary and not a commission. His report, with all the papers connected with the loan, are carefully reviewed by an officer of the Company before loan is approved. Fifteen years' experience; over $15,000,000.00 negotiated (without loss) for Colleges, Savings Banks, Insurance Co.'s, Trustees, and individuals. Boston office: 46 Congress Street, Geo. M. Stearns, Manager. Philadelphia office, 713 Walnut Street, Wm. B. Wood, Manager.

WESTERN MORTGAGE TITLES INSURED
THE MINNESOTA LOAN AND TRUST CO. announces to its patrons that, since a responsible Title Insurance Company has been organized in Minneapolis, it will hereafter require all titles to be insured upon its loans in Hennepin County (embracing the city of Minneapolis) and will supply each mortgagee, without cost to him, a policy of the Minnesota Title Insurance and Trust Company, fully insuring the title. Money loaned upon choice improved city and farm property, to net the lender 6 to 7 per cent. First mortgages, amply secured, for sale. Address THE MINNESOTA LOAN AND TRUST COMPANY, MINNEAPOLIS, MINNESOTA. Mention this paper.

NATIONAL
LOAN & TRUST CO.,
TOPEKA, KANSAS.
ESTABLISHED 12 YEARS.
PAID-UP CAPITAL INCREASED TO $200,000. | HAVE LOANED NEARLY $5,000,000.
Real Estate Mortgage Loans Debenture Bonds.
Our loans are carefully selected in good localities. Every piece of property personally inspected. We are prepared to give investors the benefit of our judgment and experience, based on the above. Correspondence solicited, and all inquiries cheerfully answered.
Send for pamphlet.
G. F. PARMELEE, President.
E. WILDER, Vice-President.
E. L. SMITH, Treasurer.
T. L. STRINGHAM, Secretary.
Correspondents: Hanover National Bank, New York; National Bank North America, Boston.

ABSOLUTE SAFETY.
KANSAS INVESTMENT CO
OF TOPEKA, AND
131 DEVONSHIRE ST., BOSTON.
GEO. C. MORRILL, Vice-Pres't. H. E. BALL, Pres't.
P. T. BARTLETT, Ass't Sec. B. R. WHEELER, Sec'
DEBENTURE BONDS
Secured by First Mortgage Loans deposited with the
BOSTON SAFE DEPOSIT AND TRUST CO.
FIRST MORTGAGE LOANS.
Principal and Interest Guaranteed.

SAFEST OF ALL
INVESTMENTS.
First Mortgage Bonds 7 to 8 per cent Semi-Annual Interest. Negotiated by W. B. CLARK & CO., in sums of $200 and upwards. Prompt Payment of Principal and Interest Coupons made and remitted to lender without charge. BEST LOCATION IN THE UNION. Fifteen years' experience. Ample Capital. Wide connections. Refer to the "Congregationalist." Send for form, circular, and references before you invest elsewhere.
W. B. CLARK & CO.,
MINNEAPOLIS, MINN.

First Mortgage Bonds
OF
THE DULUTH ELEVATOR COMPANY,
Duluth, Minn.
Full particulars by
COCHRAN & WALSH,
ST. PAUL AND DULUTH, MINN.,
AND
16 WALL STREET NEW YORK.

6% GOLD. THE AMERICAN INVESTMENT CO.,
150 Nassau Street, New York,
Offer extraordinary inducements in
INVESTMENT SECURITIES,
ALL GUARANTEED.
Assets, Oct 1st, 1887, $1,266,836 68.
Send for full information and references.

BUSHNELL & BUSHNELL,
REAL ESTATE & PRIVATE BANKERS,
365 Robert Street, Cor. 5th,
ST. PAUL, MINN.
Investments made. Money loaned. Interest Coupons collected. We have a very large list of property in St. Paul and its environs. Reference: First National Bank, St. Paul Trust Co., National German American Bank, St. Paul, Minn. Correspondence solicited.

RARE EXHIBITION
OF
INDIA NOVELTIES.
JAMES McCREERY & CO. will show during this week rare novelties in India Embroideries, purchased at the London India sale in December. These unique fabrics are hand embroidered in real gold, suited for house decorations and personal wear, and are worthy the special attention of purchasers. They are limited in quantity, and are not to be had elsewhere. They are shown in their India Shawl Department, on the second floor, at prices unusually low.
Some rare Antique Shawls, also new designs in pale, subdued colorings, at prices never before offered in this market, and a few Nundas India Rugs, slightly damaged.
JAMES McCREERY & CO.,
Broadway and 11th Street,
New York.

THE NEW YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.

Organized 1843, incorporated 1848, supported by voluntary contributions.

This Association expends annually about $25,000 in judicious relief after careful inquiry and visitation by its own visitors at the homes of the poor. During the year ending September 30, 1887, over 9,850 such visits were made, and more than 16,000 persons aided with groceries, coal, shoes, clothing, blankets, medicines, etc.; 7,060 meals and lodgings furnished to single persons; 585 tenement-houses were inspected and reported. All cases referred to the Association will be immediately visited and reported upon and suitable relief given. Blank forms furnished on application, as well as full information. Contributions earnestly solicited.

JOHN PATON, President.
Howard Potter, James Gallatin, Adam W. Spies, W. R. Huntington, D.D., R. Fulton Cutting, Vice-Presidents.
Robert B. Minturn, Treasurer, 45 William St.
Henry E. Crampton, M.D., Recording Secretary.
John L. Cadwalader, Counsel to the Board.
John Bowne, General Agent, 79 Fourth Avenue.

TRAVEL.

RAYMOND'S VACATION EXCURSIONS.
All Traveling Expenses Included.
Two Grand Trips
—TO—
CALIFORNIA.
The Eleventh and Twelfth Parties of the season will leave New York Thursday, March 8, and Monday, March 12, in Elegant Trains of Pullman Palace Cars, with Pullman Palace Dining-Cars or Hotel Cars Attached.
The party leaving March 8 will arrive in Southern California March 17, going *via* Chicago, Kansas City, Santa Fe, Albuquerque, and Barstow.
The March 12 excursion will go *via* Cincinnati, Louisville, Mammoth Cave, Montgomery, New Orleans, Houston, Galveston, San Antonio, and El Paso, arriving at Los Angeles and adjacent points March 27.
Eleven Returning Parties, under special escort, over *Five Different Routes*. Return tickets also *good on all trains*. Independent Tickets, covering every expense both ways, and giving entire freedom to the passengers while in California, and also in making the homeward journey. Hotel coupons supplied for long or short sojourns at *all the leading Pacific Coast Resorts.*
Second and Last Excursion to Mexico, March 12.
Eighth Annual Spring Trip to California, May 3.
Fifth Annual Spring Trip to California, the Pacific Northwest, and Yellowstone National Park, May 3.
W. RAYMOND. I. A. WHITCOMB.
☞ Send for descriptive circulars, designating the particular tour regarding which information is desired.
J. M. JENKINS, 257 Broadway, New York.

THE PUBLISHER'S DESK.

NEW YORK, THURSDAY, FEBRUARY 9, 1888

DOWN WITH THE FENCES.

SIFTINGS FROM THE MAIL.

A BRIGHT CRITICISM.

The Christian Union:

Upon receipt of your bill I said to my wife, "Shall I stop the C. U. now?" She replied, "I don't believe you wish to. We would feel as if we had lost an old friend if we did." That expressed my feeling exactly, so here is the check for another year. But I hope we will not have quite so much of the American Board this year. It makes me a "bored American." M. A. C.

PHILADELPHIA, February 2, 1888.

THE BEST IN THE WORLD.

The Christian Union:

I have long thought the best paper in the world too good to be read by one family and then destroyed. I have therefore mailed it (somewhat irregularly) to the address on the inc'osed coupon. *Your way is a better one,* and I gladly contribute my mite to extend the usefulness of a paper we love so well. S. M. P.

ELAWATHA, Kan., January 24, 1888.

FROM A SMALL, MEAN PLACE.

Publishers of the Union:

I return the certificate. There is no person in my vicinity that wants non-partisan or untrammeled views in religion, except myself. I get just that spiritual food in The Christian Union that I relish and can't get anywhere else, and I must have it. I inclose $3 My subscription expires January 26, 1888 I should have renewed sooner. *I don't want to miss any paper.* D.

QUITE RIGHT.

Dear Christian Union:

I accept your plan and send you a new subscription. I esteem your paper the best that is published in the country, and greet its coming with *gladness,* and give every Friday evening to its perusal, and call it one of the best evenings of the week. But I have a suggestion to make. You ought to give us *cleaner* and *clearer* type. E. S.

WORCESTER, January 30, 1888.

A FAIR EXCHANGE.

The Christian Union, N. Y.:

Will you *change* inclosed bill for a receipt to Feb, '90 (two years)? The Christian Union is too *fine* a paper not to secure a long subscription. W. H. P.

STONINGTON, February 1, 1888.

NO SUNDAY WITHOUT IT.

Editors Christian Union:

Cannot well get along without your paper. It has become an indispensable weekly visitor, and I should not know how to pass the Sabbath day without its companionship.

Inclosed find check for three dollars to pay for ensuing year. J. M. L.

SALEM, N. J., February 8, 1888.

A YEAR'S FEAST.

Gentlemen:

. . . "Tally" to my credit another year's feast of good things which can be gotten from no other source. W. H. S.

FORT PLAIN, N. Y., February 1, 1888.

CHRISTIAN COURTESY.

The old anti-popery cry in this country, according to The Christian Union, is nearly over. It is beginning to be understood that a man can be a Roman Catholic and a good citizen. The Evangelical Alliance recently omitted its usual fulmination against the disciples of the Pope, and the missions of evangelical Protestants to Roman Catholic communities are not so popular as they used to be. The broader view has found emphatic expression in the recent gift of the American Constitution by President Cleveland to Leo XIII., and has been warmly responded to by his Holiness; but the only voice raised by the Protestant press in behalf of these friendlier feelings toward our Roman Catholic brethren has so far been that of The Christian Union. The time has come in our American life when it is not a contraband act for Protestants and Catholics to interchange Christian courtesies, and when even efforts for Christian unity are not considered to be final which ignore the Roman fellowship. The conviction of Protestants is no less strong than it used to be that the Raman Church shall keep its hands off the public schools and out of National politics, but the old days of the "scarlet woman" and the like have gone, not to return, and the time has come when the two bands of religionists have nothing to lose and much to gain by exchanging acts of charity and courtesy.—[Boston Herald.

A FAVORABLE FIRST IMPRESSION.

[One of our new mottoes is "Push Things." Our new exchanges as well as our subscribers are helping us.—PUB. C. U.]

The Christian Union has reached our table, and meets a welcome deep and hearty. It is incomparably better than any of its rivals, and we need only state that Lyman Abbott is the editor to convince you that it is now equal to its best issues in the palmy days of long ago. Its literature is healthy, fresh, and vigorous. Its news is carefully edited. It has something for every member of the family, and that something is always the best.—[Kingswood (W. Va.) Gleaner.

We desire to call the attention of our readers to a newspaper which we believe many would take if they were acquainted with its merits. We refer to The Christian Union of New York, which in many respects we consider superior to any newspaper published. It is not an organ of any denomination, and its teachings are as broad and reasonable as any sincere lover of truth could desire. As a political paper one of the chief features is the Outlook, in which is given a careful review of the events of the week, with comments which are thoroughly independent, without being acrimonious. As a literary paper its contributions and selections are all so good that a person not only reads them with interest and pleasure, but feels the better for it, and is inspired with higher thoughts and purposes. We advise all our readers to take pains to find out whether The Christian Union is not just the paper they need.—[St. Clair Republican.

A woman the other day said, "If I was placed on a desert isle and received The Christian Union every week, I would be well informed as to what was going on in our country." She has been reading it rather carefully for fifteen years. . . . The general news, the political outlook, and foreign news are given with the clearness and exactness of a well-executed photograph. The important religious questions of the day are freely and fairly discussed. —[Carolina Spartan, Spartanburg, S. C.

As a family paper none excels The Christian Union. From its Outlook to the last item in the Publisher's Desk, it is overflowing with instructive and interesting matter. —[Seneca County (N. Y.) Journal.

PUBLISHER'S NOTE BOOK.

WHY NOT?

The desk of Mr. A. E. Whyland, of Thurber, Whyland & Co., is always attractive. In the summer months it is the resting-place of four or five bouquets of flowers every day. At other times it is ornamented with the various fancy things sold by the house. At the present time it is set off with an oddly shaped vase, containing a bunch of chrysanthemums; two handsome brass candelabra, holding the fancy candles, candle shades, and *bobeches* sold by the house. Hanging from the arms of the candelabra are four bunches of elegant Almeria grapes and a large bunch of luscious Dahesa raisins. Close to his desk is the monster decorated candle, with its handsome brass holder or pedestal. The entire decorations are in good taste, and give an air of comfort and refinement seldom met with in commercial districts.

HOW TO ESCAPE BUSINESS W O O O

O merchant, in thine hour of e e e,
If on this paper you should c c e,
And look for something to ap p p p
Your longing after greenback v v v,
Take our advice and be ye y y s.
Go straightway out and advert i i i.
You'll find the project of some u u u;
Neglect can offer no ex q q q.
Be wise at once—prolong your d a a a:
A silent business soon de k k k.

—[Exchange.

HOW BOYS CAN MAKE MONEY.

Russell Sage's advice: "By (1) getting a position; (2) keeping his mouth shut; (3) observing; (4) being faithful; (5) making his employer think that he would be lost in a fog without him, and (6) being polite. That is a good way for a young man to begin, after he gets there. If he lives up to these rules he will not want a friend at court for any length of time—in fact, not at all."

Jay Gould's policy: "Keep out of bad company and go to work with a will. The boy who does that is bound to get on in the world"

Cyrus W. Field's scheme: "Punctuality, honesty, and brevity," Mr. Field says, "are the watchwords of life."—[Washington Post.

DUNNING LETTERS.

A State Street gentleman was complaining to a friend this morning that a house in New York had sent him a dunning letter. He said: "I have been trading with that house for fifteen years, and for the first time I have received a dunning letter." "How much do you owe?" inquired the friend. "Not a very large bill," said the merchant, "but I have owed it only since last March. It had escaped my attention entirely." "Well," said the friend, "I don't see how you can find fault that your attention has been called to your negligence. You ought to be grateful for the letter. You received the goods. The merchant in New York has not received his money, and one of his clerks has in plain language notified you of the fact. Don't you think you owe him an apology as well as the bill?" Thinking the matter over for a few minutes, the State Street gentleman said, "Well, I don't know but you are right. It had not struck me that way, but it is a fact that I owe the man and ought to have paid him. It never occurred to me before that one ought to be grateful for a dunning letter; but that is because I am not used to them. I suppose the man who gets one every day doesn't kick."—[Albany Evening Journal.

WHO WILL BE THE NEXT?

Mr. Wanamaker, of Philadelphia, has gone on and quietly solved the problem of cheap homes for his workingmen, simply by solving it. For $3 25 a week they get board, lodging, washing of a dozen pieces, and the use of bath-room, reception and dancing-rooms, and bowling alleys. There are fifty other cities where this experiment should be made.

CREED OF MASTER SALESMEN.

Among the fundamental maxims in their creed the masters of their profession contend that good salesmen must believe the following:

"That the life of business is profit; and as a general rule he will not make sales without profit.

"That he will sell to a punctual payer at less profit than to an unpunctual one, and on a short credit lower than on a long one.

"That he will use every precaution with a stranger that he would wish he had taken should he turn out to be a villain, and yet treat every man as an honest man until he proves him to be otherwise.

"That he believes it is not all that can be sold to a customer that is well sold, but only what he can conveniently pay for.

"And, finally, he believes the chiefest qualification that fits a man to influence and deal successfully with country merchants is a social, sympathetic nature and genuine frankness of manner."

WORTH CUTTING OUT.

THE FOOL'S PRAYER.

The Royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me a fool!

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh! in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—[E. R. Sill, in the Independent.

MY BOOKS.

I have had friends whose friendship died
away,
And some, diseased by selfishness, a day
Was all their little life of love; some wane
Or wax as circumstances move; the main
Of all are fickle as the cloud-swept skies,
Or mists that o'er the mountain tops arise.
But I have friends within my own home
bower
Whose love no season withers; yet no
flower
Can match their sweetness; theirs is far
above
This wayward constancy of human love.
They are my teachers unto truth sublime,
And give for patterns hero-men of time;
Right noble friends are they—my books—
whose bloom
Sheds joy o'er life from manhood to the
tomb. —[Robert Whittet.

INSURANCE STATEMENTS.

MASSACHUSETTS MUTUAL LIFE INSURANCE COMPANY OF SPRINGFIELD, MASS.

During the year this company has made notable gains in everything that goes to make a life insurance company strong and successful. It increased the number of outstanding policies 1,151. The amount received for premiums was $125,000 in excess of last year, and the amount paid to policyholders for claims, dividends, etc., was about $60,000 in excess of the year previous. The company wrote during the year $2,000,000 in new insurance, and its total assets on the 1st of January were $9,012,370.54. Its surplus—calculated by the Massachusetts standard—is $679,730.23. The officers of the company are as follows: M. V. B. Edgerly, President; Henry S. Lee, Vice President; John A. Hall, Secretary, and Oscar B. Ireland, Actuary.

MADAM PORTER'S COUGH BALSAM is one of the best remedies for COughs and Colds. Successfully used over fifty years.

STICKIT MINISTERS.

The "stickit" minister is a being familiar to those who read Scotch novels, and the "St. James's Gazette's" account of the way in which they become "stickit" may be interesting. Very little seals the candidate's fate. He is observed to clutch the rails of the pulpit stairs as he ascends; and though this may be an accident or a trick, it is marked as an indication of weak health. Perhaps he reads his sermon when he ought to have it by heart. In these degenerate days there are Free Church ministers who use "paper" in the pulpit openly; but if you inquire into the matter, you will find that they do not use it until after they were "called." The candidate for a vacant church has many ways of reading without seeming to be doing so; but the congregations are aware of most of them. I remember one case in which the preacher wrote his sermons in a minute hand that looked like print, and used paper the exact size of the leaves of his Bible. He also wrote in parallel columns; and thus when the manuscript was fastened into the Bible it looked like some pages in it. From the gallery it was observed that he looked often at the open book before him, but then he always seemed to be referring to texts. He was called, and I believe it was many years before he was found out. "Delivery" is most important; indeed, a very able preacher who does not emphasize his words with his arms is more likely to end as a stickit minister than is a comparative booby who works himself into a frenzy. "Bang the book" was the advice once given by an old clergyman of experience to a probationer who wanted to know the best way of creating a favorable impression. One of the leading lights in the Free Church, who is a brilliant scholar as well as an able preacher, was nearly a decade in obtaining a kirk because he found a difficulty in suiting the action to the word. Manner in the pulpit is also to be studied. I knew a candidate for a kirk who lost it because he said "I beg your pardon" from the pulpit. This was considered flighty.

Stickit ministers are to be found in all trades and professions. A good number become schoolmasters in private academies. In the old days they were to be found in numberless parish schools, where they had often a reputation for severity. But, though the most cantankerous of the old dominies were usually stickit ministers, they turned out good scholars.

Some stickit ministers contrive to make a living in the pulpit. They are always ready to officiate at a few hours' notice, and their chance comes when a minister wants some one to take his place for a few weeks. You can generally distinguish the stickit minister in the pulpit by the length of his sermons and by his own obvious enjoyment of them. He rarely fails to make the most of his opportunity, and after his "Thirdly and lastly" often starts off afresh again with "And in conclusion," which is followed by "I cannot allow this opportunity to pass without," etc. I never heard of a stickit minister who was not thoroughly "sound." They are always very regular church-goers, and the minister is often rather frightened at them. If he is at all inclined to "new-fangled notions," they are the first to discover it; and as for a heretic, they scent him from a long way off. Nowadays it is not uncommon in Scottish churches for the congregation to stand during the singing, even though they have not gone the length of approving of instrumental music. This, however, is looked upon by the strict as a step toward the "kist of whustles." Still, if you go into a church in Edinburgh, say, you will probably find that the congregation stand during the singing, and sit through the prayer, with the exception of three or four persons. These sit during the singing and stand at the prayer in the old orthodox way; and, if one of them is an obstinate looking old gentleman, with self-approval in his face, you will probably not be far wrong in putting him down as a stickit minister.

He Forgot the Important Part.—A devoted but jolly clergyman of the Presbyterian persuasion, with a parish not a thousand miles from Philadelphia, tells the following story on himself: Before he came to his present parish, and while he was still in the wilds of Pennsylvania, one of his fair parishioners expressed a desire to be baptized. This was very gratifying to the pastor, of course, but the lady happened to be a believer in immersion, and insisted upon that form. The dominie had no serious objection except his lack of familiarity with that particular method, and this he decided could be acquired in time for the ceremony. Accordingly he promised, and sought forthwith a friendly brother clergyman, a Baptist, who readily undertook to instruct him. The directions given were few and plain, and the dominie felt sure he could carry them out by giving his mind to them. When the time came, therefore, and the lady, suitably attired, presented herself for immersion, he reverently, but with perfect confidence, descended with her into the water. His mind was, however, so completely occupied with the details, with calming the lady's fears and making such suggestions as his teacher thought necessary, about filling her lungs and keeping her mouth closed, that he wholly forgot the religious part of the ceremony. In fact, as he tells the story—when he thinks it will not get out—he simply "ducked her." The lady, though a good deal flustrated, had her wits about her sufficiently to know that the most important part of the ceremony had been omitted, and he lost a bright and shining ornament from his parish.—[Detroit Free Press.

DID THE PHYSICIAN FAIL?

If he did, we do not quarrel with him. He did his best, and labored as faithfully as he knew how. Did he use the right remedies? He no doubt observed the prescribed formulas in the "Materia Medica," but they did not avail. There are thousands and thousands of cases of protracted nerve-suffering which the physicians have never been able to relieve. There are cases of nervous prostration which the doctors try for years to cure. Every month the patients become more and more enfeebled, and go down lower and lower. Something must be done. Neighbor or friend happens to mention "Compound Oxygen." "Did you ever hear of it?" "Yes; but can it do anything for me?" "Well, do what others have done. Just try it. There are hosts of very healthy people now living, who were for years prostrated with long and low nervous diseases, but were restored to health and vigor by Compound Oxygen." There is no charge for consultation. If you want Drs Starkey and Palen's opinion as to your case, write them your symptoms, and the opinion will be freely sent. Anyhow, write for their treatise on Compound Oxygen, to 1,529 Arch Street, Philadelphia, Pa., and it will be sent free.

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged.

THIS GREAT NERVE TONIC

Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.

It is a Nerve Tonic, an Alterative, a Laxative, and a Diuretic. That is why it

CURES WHEN OTHERS FAIL.

$1.00 a Bottle. Send for full particulars.

WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

"A Dry Cough"

Is dangerous as well as troublesome. It renders the patient liable to the rupture of a blood vessel or to other serious injury of throat and lungs. To allay bronchial irritation and give immediate relief, the best medicine is **Ayer's Cherry Pectoral.**

"I was recently troubled with a dry cough which seemed to be caused by an irritation in the throat. My physician prescribed for me, but no relief was obtained. A little over a week ago, my attention being called to Ayer's Cherry Pectoral, I concluded to try it, and purchased a bottle. After taking this medicine only one day, I could see a change for the better, and, by the time I had used it a week, my cough had entirely disappeared."—H. W. Denny, Franklin square, Worcester, Mass.

"Ayer's Cherry Pectoral leads all other medicines as a sure, safe, and speedy cure of throat and lung troubles."—W. H. Graff & Co., Druggists, Carson, Iowa.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

FOR MEN AND BOYS.

These goods are perfect fitting and unexcelled for beauty of finish and elegance of style.

Unrivaled for cheapness, as the reversible principle makes one collar equal to two.

Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of six cents. (Name size.) Illustrated catalogue free.

Ten Collars, or five pairs of Cuffs, sold at stores for 25 cents.

REVERSIBLE COLLAR CO.,
27 Kilby Street, Boston, Mass.

FARMVILLE LITHIA WATER.

SPRINGS, FARMVILLE, VIRGINIA.

NATURAL, PURE, WITHOUT TASTE OR ODOR. Will cure Rheumatism, Rheumatic Gout, Incipient Bright's Disease, Dyspepsia, all diseases of Uric Acid Diathesis. All Druggists. Send for pamphlet, 293 Broadway.

ASK FOR

LIEBIG COMPANY'S

EXTRACT OF MEAT

and insist upon no other being substituted for it.

N. B—Genuine only with fac simile of Baron Liebig's signature in BLUE INK across label.

Sold by Storekeepers, Grocers, and Druggists.

THE MAT

That takes dry dirt and mud and clay off your shoes at the door, deposits it underneath out of sight, and doesn't befoul itself, is cleared, by a jar, of the little that clings to it—such a mat! There is one such mat! It is made of steel wire.

Steel for pillows, and bustles, and hair-puffs—why not for door-mats!

Never a door-mat half so effective even when new; or a quarter so sightly after the first day's new is off; or a tenth so cheap; or a hundredth part so easy to manage, care for, keep in order—think of keeping an old fashioned door-mat in order! Ugh!

For dwellings, business houses, hotels and restaurants, cars—the harder the usage the more it is wanted. Prices range from $2 50 to $10 each.

Beware of imitations. See that our name appears on the frames.

HARTMAN STEEL CO., Limited,
BEAVER FALLS, PA.

118 Chambers St., New York: 151 Congress St., Boston; 107 Dearborn St., Chicago.

ARE YOU CONSUMPTIVE

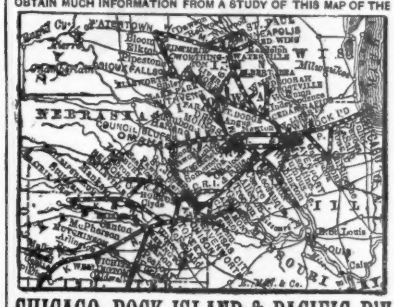
Use **PARKER'S GINGER TONIC** without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the Stomach and Bowels. 50c. at Druggists.

HINDERCORNS.

The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails to cure. 15 cents at Druggists. Hiscox & Co., N. Y.

A MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



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Its main lines and branches include CHICAGO, PEORIA, MOLINE, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, MUSCATINE, KANSAS CITY, ST. JOSEPH, LEAVENWORTH, ATCHISON, CEDAR RAPIDS, WATERLOO, MINNEAPOLIS, and ST. PAUL, and scores of intermediate cities. Choice of routes to and from the Pacific Coast. All transfers in Union depots. Fast trains of Fine Day Coaches, elegant Dining Cars, magnificent Pullman Palace Sleepers, and (between Chicago, St. Joseph, Atchison and Kansas City) Reclining Chair Cars, Seats Free, to holders of through first-class tickets.

Chicago, Kansas & Nebraska R'y
"Great Rock Island Route."

Extends West and Southwest from Kansas City and St. Joseph to NELSON, HORTON,, BELLEVILLE, TOPEKA, HERINGTON, WICHITA, HUTCHINSON, CALDWELL, and all points in

KANSAS AND SOUTHERN NEBRASKA

and beyond. Entire passenger equipment of the celebrated Pullman manufacture. All safety appliances and modern improvements.

The Famous Albert Lea Route

Is the favorite between Chicago, Rock Island, Atchison, Kansas City and Minneapolis and St. Paul. Its Watertown branch traverses the great

"WHEAT AND DAIRY BELT"

of Northern Iowa, Southwestern Minnesota, and East Central Dakota to Watertown, Spirit Lake, Sioux Falls and many other towns and cities.

The Short Line via Seneca and Kankakee offers superior facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office or address

E. ST. JOHN, General Manager. **E. A. HOLBROOK,** Gen'l Tkt. & Pass. Agt
CHICAGO, ILL.

AT FREQUENT DATES EACH MONTH

Burlington Route C.B.&Q.R.R.

FROM CHICAGO, PEORIA OR ST. LOUIS,

CALIFORNIA EXCURSIONS

WITH CHOICE OF ROUTES; VIA DENVER, COUNCIL BLUFFS, OMAHA, ST. JOSEPH, ATCHISON OR KANSAS CITY.

For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address

PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill.

CURE for the DEAF

by Peck's Pat. Improved Cushioned Ear Drums. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX, 853 Broadway, N. Y. Name this paper.

UNIVERSITY ORGANS,—

They Lead the World.—$35 to $500. Sold Direct to Families. No Middlemen. Solid Walnut-5 Octaves-Double Couplers, Guaranteed for Six Years and sent, with Stool and Book, for TRIAL IN YOUR OWN HOME BEFORE YOU BUY. ESTABLISHED 1859. $35

MARCHAL & SMITH, 235 East 21st Street, New York.

GOOD NEWS TO LADIES.

THE GREAT AMERICAN TEA COMPANY

Greatest inducements ever offered. Now's your time to get up orders for our celebrated **Teas and Coffees**, and secure a beautiful Gold Band or Moss Rose China Tea Set, Dinner Set, Gold Band Moss Rose Toilet Set, Watch, Brass Lamp, or Webster's Dictionary. For full particulars address

THE GREAT AMERICAN TEA CO., P. O. Box 289, 31 and 33 Vesey St., New York.

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MENEELY & COMPANY, WEST TROY, N. Y. BELLS

for Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY
Troy, N. Y.,
Manufacture the finest grade of
CHURCH, CHIME, AND PEAL BELLS.

McShane Bell Foundry
Finest Grade of Bells

CHIMES AND PEALS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

Mention this paper.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER COMPANY, 106 Wall st., N. Y.

OFFICE OF THE

ATLANTIC

Mutual Insurance Company,

NEW YORK, January 24, 1888.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1887.

Premiums on Marine Risks from 1st January, 1887, to 31st December, 1887		$3,642,969 09
Premiums on Policies not marked off 1st January, 1887		1,417,600 13
Total Marine Premiums		$5,060,569 22
Premiums marked off from 1st January, 1887, to 31st December, 1887		$3,672,331 21
Losses paid during the same period	$1,599,468 95	
Returns of Premiums and Expenses	$788,845 38	

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank, and other Stocks	$8,622,565 00
Loans secured by Stocks and otherwise	1,559,100 00
Real Estate and Claims due the Company, estimated at	474,439 88
Premium Notes and Bills Receivable	1,362,986 07
Cash in Bank	218,192 40
Amount	$12,237,283 35

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the Seventh of February next.

The outstanding certificates of the issue of 1883 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1887, for which certificates will be issued on and after Tuesday, the First of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES,	CHARLES P. BURDETT
W. H. H. MOORE,	HENRY E. HAWLEY,
A. A. RAVEN,	CHARLESH. MARSHALL,
JAMES LOW,	JAMES G. DE FOREST,
WM. STURGIS,	HERALD D. LEVERICH,
BENJAMIN H. FIELD,	JOHN L. RIKER,
JOSIAH O. LOW,	GEORGE BLISS,
EDMUND W. CORLIES,	ANSON W. HARD,
ROBERT B. MINTURN,	N. DENTON SMITH,
WILLIAM DEGROOT,	ISAAC BELL,
HORACE GRAY,	EDWARD FLOYD JONES,
WILLIAM E. DODGE,	THOMAS MAITLAND,
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JOHN D. HEWLETT,	GEORGE H. MACY,
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JOHN D JONES, *President.*
W. H. H MOORE, *Vice President*
A A. RAVEN, *2d Vice-President.*

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labeled thus

JAMES EPPS & Co., Homœopathic Chemists,
London, England.

A GRAND GIFT To introduce our wonderful Self-operating Washing Machine we will GIVE ONE to an agent in every town. Best in the World. No labor or rubbing. SEND FOR TERMS to the National Co., 36 Day St., N. Y.

THIRTY-SIXTH ANNUAL REPORT OF

THE MASSACHUSETTS

Mutual Life Insurance Company.

For the Year Ending December 31st, 1887.

RECEIPTS IN 1887.

Premiums		$1,457,855 95
Interest and Rents		417,485 44
Total		$1,875,351 39

DISBURSEMENTS.

Death Claims (less $15,000 re-insurance)	$525,810 68	
Matured Endowments	144,826 00	
Surplus Returned to Policy-holders in Dividends	197,892 09	
Surrendered and Canceled Policies	147,205 53	
Total payments to Policy-holders		$1,015,284 30
Commissions and Salaries	281,539 44	
Other Expenses	73,389 48	
		354,868 92
Taxes and Licenses paid Mass. and other Insurance Departments	23,848 30	
Taxes on Real Estate	11 235 22	
		35,083 52
Expenses on Real Estate		29,377 25
Re-Insurance		23,407 71
Premiums on Securities purchased		15,424 07
Total Disbursements		$1,473,395 77

ASSETS.

First Mortgage Loans on Real Estate	$2,346,719 38	
Loans Secured by Collaterals	484,141 96	
Loans on Company's Policies in force	230,565 00	
United States Bonds	104,750 00	
City, County, Township, and other Bonds	817,108 23	
Gas and Water Bonds	694 450 00	
National Bank Stocks	89,675 00	
Railroad Bonds	1 522,790 00	
Railroad and other Stocks	706 464 00	
Real Estate	780,525 00	
Premium Notes on Policies in force	524 084 35	
Cash on hand and in Bank	253 209 52	
Interest and Rents accrued	158,628 81	
Premiums in course of collection (less loading 20 per cent.)	107,668 82	
Deferred Premiums (less loading 20 per cent.)	167,599 47	
Total Assets		$9,012,379 54

LIABILITIES.

Reserve by Massachusetts Standard	$8,280,003 00	
Reported Losses awaiting proofs	22,667 00	
Endowment Claims not adjusted and not due	3,150 00	
Unpaid Dividends	24 991 71	
Premiums paid in advance	1,837 60	
Total Liabilities		$8,332,649 31
Surplus by Massachusetts Standard		$679,730 23
Number of Policies issued in 1887, 3,130, insuring		$10,022,465 00
Number of Policies in force December 31st, 1887, 17,688, insuring		$45,351,769 00

SPRINGFIELD, MASS., January 24th, 1888.

The undersigned have carefully examined the cash, securities, and balances of the Massachusetts Mutual Life Insurance Company, and find the same to agree with the above statement.

H. S. HYDE,
J. R. REDFIELD,
H. M. PHILLIPS, } Auditors.

M. V. B. EDGERLY, President. JOHN A. HALL, Secretary.
HENRY S. LEE, Vice-President. OSCAR B. IRELAND, Actuary.

NEW YORK OFFICE, No. 243 Broadway.

CONTINENTAL (FIRE) INSURANCE CO.

NO. 100 BROADWAY, NEW YORK.

Reserve for re-Insurance	$2,585,904 05
Reserve for Commissions, Taxes, &c.	30,000 00
" for losses and all claims	338,721 37
Capital paid in in cash	1,000,000 00
Net Surplus	920,997 61
Total Assets, January 1st, 1888	$4,875,623 03

The company conducts its business under the Restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

DIRECTORS:

S. H. LAMPORT, President. F. C. MOORE, Vice-Pres. CYRUS PECK, 2d Vice Pres't and Sec.
A. M. KIRBY, Sec. Local Dep't. R. C. TOWNSEND, Sec. Agency Dep't. CHAS. H. DUTCHER, Sec B'klyn Dep't.

EDUCATIONAL.

SCHERMERHORN'S TEACHERS' AGENCY, Oldest and best known in U. S. Established, 1855. 7 EAST 14TH STREET, N. Y.

BARDEEN'S SCHOOL BULLETIN Agency, Syracuse, N. Y., may be depended on to furnish suitable teachers, *and to inform no others.*

French, German, Spanish, Italian

You can, by ten weeks' study, master either of these languages sufficiently for every-day and business conversation, by DR. RICH. S. ROSENTHAL'S celebrated MEISTERCHAFT SYSTEM. Terms $5.00 for books of each language, with privilege of answers to all questions, and correction of exercises. Sample copy, Part I., 25 cents. Liberal terms to teachers.

MEISTERSCHAFT PUBLISHING CO., Herald Building, Boston, Mass.

WANTS.

[*Cards of not more than one-half inch will be inserted in this column, for subscribers only, for fifty cents.*]

Wanted.—To correspond with a lady of culture and refinement, who desires a home, either permanent or as a resting-place in intervals of leisure. Address Office of Christian Union.

Wanted to Sell 50,000 acres yellow pine timber at ninety cents per acre. Mrs. James L. Gates, Milwaukee, Wis.

A Lady of ability would like the charge of gentleman's household, or as companion, nursery governess, amanuensis, or any position not menial. A home more desired than large salary. References given. Address Mrs. T. Cole, 794 Bushwick Ave., Brooklyn, N. Y.

Connecticut General Life Insurance Company.

23d ANNUAL STATEMENT,

JANUARY 1st, 1888

(Condensed.)

Receipts in Year 1887,		$296,061 08
Disbursements "		204,412 98
Assets, Jan'y 1st, 1888,		$1,716,606 23
Liabilities, " "		1,296,365 36
Surplus to Policy Holders by Conn. and Mass. Standard,		$420,240 87

Of which $181,001.44 is a special reserve due to Savings Endowment policies.

T. W. RUSSELL, Pres't.
F. V. HUDSON Sec'y.

GO TO FLORIDA and escape cold For cheap rates, free guidebooks, maps, or truth about land, write O. M. CROSBY, 19 Franklin St., N. Y.

Arnold, Constable & Co.

FABRICS

FOR

Evening Wear.

SILK CREPE TISSUES,

Plaid and Embroidered China and French Crepes,

STRIPED AND FANCY D'ESPRIT NETS.

MOUSSELINE DE SOIE

Flouncings, with Trimmings to Match.

COTTON FABRICS.

STYLES FOR SPRING 1888.

FRENCH PRINTED SATTEENS,

Designs and Colorings Unsurpassed.

Broadway & 19th St.

R. H. MACY & CO.

14th ST., SIXTH AVE., and 13th ST., NEW YORK.

GRAND CENTRAL FANCY AND DRY GOODS ESTABLISHMENT.

AN IMMENSE STOCK OF LADIES' AND CHILDREN'S

MUSLIN UNDERWEAR

ALL OUR OWN MANUFACTURE, AT THE LOWEST PRICES IN THE COUNTRY.

OUR GENTLEMEN'S

Unlaundried Shirt, at 74c.,

HAS NO EQUAL. MADE IN OUR OWN WORKROOMS, BOSOMS OF CAREFULLY SELECTED LINEN, AND BUTTONHOLES HAND-MADE.

LAUNDRIED, 86c.

LINEN GOODS

OF ALL KINDS,

Blankets, Flannels, Lace Curtains, Etc.

BLACK AND COLORED

Silks, Satins, Plushes,

AND

Dress Goods,

AT PRICES BELOW ALL COMPETITION.

MAIL ORDERS CAREFULLY EXECUTED.

R. H. MACY & CO.